Clarendon Press Series

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS

EDITED

WITH INTRODUCTION AND ENGLISH NOTES

BY

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THE present edition of Sophocles is intended for the use of boys in the upper forms of schools. It is founded upon the larger edition in course of publication by the Clarendon Press. The text is the same, with very few exceptions, but the notes have been changed and recast to suit the needs of younger readers, for whom the simple and compendious explanation of the meaning must mainly be kept in view. Discussions on the text and observations on metre have been omitted as unnecessary, though in some instances attention is drawn to probable corruption of the reading as a source of difficulty. In order to obtain the dogmatic certainty necessary in teaching boys, a decisive explanation has been given of some passages which the Editors are far from considering to be beyond question, and the most prominent construction has been singled out when the full interpretation would acknowledge more than one. In the Introductions, and occasionally in the Notes, attention has been drawn to the art of Sophocles, in the hope that an interest may be awakened in this subject. Such observations are also necessary to a complete understanding of the author, for the

difficulties of Sophocles are not merely owing to the subtle delicacy of his language: it is often hard to breathe the fine air in which his genius lives, and appreciate in all its depth and nobleness a species of art at once so pathetic and intellectual.

The plays will be published regularly at short intervals.

Oct. 1, 1873.

ΟΙΔΙΠΟΥΣ ΕΠΙ ΚΟΛΩΝΩΙ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΟΙΔΙΠΟΥΣ.
ΑΝΤΙΓΟΝΗ.
ΞΕΝΟΣ.
ΧΟΡΟΣ *Ἀττικῶν γερόντων.*
ΙΣΜΗΝΗ.
ΘΗΣΕΥΣ.
ΚΡΕΩΝ.
ΠΟΛΥΝΕΙΚΗΣ.
ΑΓΓΕΛΟΣ.

ΟΙΔΙΠΟΥΣ.

ΤΕΚΝΟΝ τυφλοῦ γέροντος Ἀντιγόνη, τίνας
χώρους ἀφίγμεθ', ἢ τίνων ἀνδρῶν πόλιν;
τίς τὸν πλανήτην Οἰδίπουν καθ' ἡμέραν
τὴν νῦν σπανιστοῖς δέξεται δωρήμασιν
σμικρὸν μὲν ἐξαιτοῦντα, τοῦ μικροῦ δ' ἔτι 5
μεῖον φέροντα, καὶ τόδ' ἐξαρκοῦν ἐμοί.
στέργειν γὰρ αἱ πάθαι με χὠ χρόνος ξυνὼν
μακρὸς διδάσκει καὶ τὸ γενναῖον τρίτον.
ἀλλ', ὦ τέκνον, θάκησιν εἴ τινα βλέπεις,
ἢ πρὸς βεβήλοις ἢ πρὸς ἄλσεσιν θεῶν, 10
στῆσόν με κἀξίδρυσον, ὡς πυθοίμεθα
ὅπου ποτ' ἐσμέν. μανθάνειν γὰρ ἥκομεν
ξένοι πρὸς ἀστῶν, ἃν δ' ἀκούσωμεν τελεῖν.

ΑΝΤΙΓΟΝΗ.

πάτερ ταλαίπωρ' Οἰδίπους, πύργοι μὲν οἱ
πόλιν στέγουσιν, ὡς ἀπ' ὀμμάτων, πρόσω· 15
χῶρος δ' ὅδ' ἱρός, ὡς ἀπεικάσαι, βρύων
δάφνης, ἐλαίας, ἀμπέλου· πυκνόπτεροι δ'
εἴσω κατ' αὐτὸν εὐστομοῦσ' ἀηδόνες.
οὗ κῶλα κάμψον τοῦδ' ἐπ' ἀξέστου πέτρου·
μακρὰν γὰρ ὡς γέροντι προὐστάλης ὁδόν. 20

ΟΙ. κάθιζέ νύν με καὶ φύλασσε τὸν τυφλόν.
ΑΝ. χρόνου μὲν οὕνεκ' οὐ μαθεῖν με δεῖ τόδε.
ΟΙ. ἔχεις διδάξαι δή μ' ὅποι καθέσταμεν;
ΑΝ. τὰς γοῦν Ἀθήνας οἶδα, τὸν δὲ χῶρον οὔ.
ΟΙ. πᾶς γάρ τις ηὔδα τοῦτό γ' ἡμὶν ἐμπόρων. 25
ΑΝ. ἀλλ' ὅστις ὁ τόπος ἢ μάθω μολοῦσά ποι;

ΟΙ. ναὶ, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος.
ΑΝ. ἀλλ' ἐστὶ μὴν οἰκητός. οἴομαι δὲ δεῖν
οὐδέν· πέλας γὰρ ἄνδρα τόνδε νῷν ὁρῶ.
ΟΙ. ἦ δεῦρο προσστείχοντα κἀξορμώμενον; 30
ΑΝ. καὶ δὴ μὲν οὖν παρόντα· χὤ τι σοι λέγειν
εὔκαιρόν ἐστιν, ἔννεφ', ὡς ἀνὴρ ὅδε.
ΟΙ. ὦ ξεῖν', ἀκούων τῆσδε τῆς ὑπέρ τ' ἐμοῦ
αὐτῆς θ' ὁρώσης οὕνεχ' ἡμὶν αἴσιος
σκοπὸς προσήκεις †τῶν ἀδηλοῦμεν φράσαι, 35

ΞΕΝΟΣ.

πρίν νυν τὰ πλείον' ἱστορεῖν, ἐκ τῆσδ' ἕδρας
ἔξελθ'· ἔχεις γὰρ χῶρον οὐχ ἁγνὸν πατεῖν.
ΟΙ. τίς δ' ἔσθ' ὁ χῶρος; τοῦ θεῶν νομίζεται;
ΞΕ. ἄθικτος οὐδ' οἰκητός. αἱ γὰρ ἔμφοβοι
θεαί σφ' ἔχουσι, Γῆς τε καὶ Σκότου κόραι. 40
ΟΙ. τίνων τὸ σεμνὸν ὄνομ' ἂν εὐξαίμην κλύων;
ΞΕ. τὰς πάνθ' ὁρώσας Εὐμενίδας ὅ γ' ἐνθάδ' ὢν
εἴποι λεώς νιν· ἄλλα δ' ἀλλαχοῦ καλά.
ΟΙ. ἀλλ' ἵλεῳ μὲν τὸν ἱκέτην δεξαίατο,
ὥστ' οὐχ ἕδρας γῆς τῆσδ' ἂν ἐξέλθοιμ' ἔτι. 45
ΞΕ. τί δ' ἐστὶ τοῦτο; ΟΙ. ξυμφορᾶς ξύνθημ' ἐμῆς.
ΞΕ. ἀλλ' οὐδὲ μέντοι τοὐξανιστάναι πόλεως
δίχ' ἐστὶ θάρσος, πρίν γ' ἂν ἐνδείξω τί δρῶ.
ΟΙ. πρός νυν θεῶν, ὦ ξεῖνε, μή μ' ἀτιμάσῃς,
τοιόνδ' ἀλήτην, ὧν σε προστρέπω φράσαι. 50
ΞΕ. σήμαινε, κοὐκ ἄτιμος ἔκ γ' ἐμοῦ φανεῖ.
ΟΙ. τίς [δ'] ἔσθ' ὁ χῶρος δῆτ' ἐν ᾧ βεβήκαμεν;
ΞΕ. ὅσ' οἶδα κἀγὼ πάντ' ἐπιστήσει κλύων.
χῶρος μὲν ἱρὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
σεμνὸς Ποσειδῶν· ἐν δ' ὁ πυρφόρος θεὸς 55
Τιτὰν Προμηθεύς· ὃν δ' ἐπιστείβεις τόπον
χθονὸς καλεῖται τῆσδε χαλκόπους ὁδός,
ἔρεισμ' Ἀθηνῶν· οἱ δὲ πλησίοι γύαι
τόνδ' ἱππότην Κολωνὸν εὔχονται σφίσιν

ἀρχηγὸν εἶναι, καὶ φέρουσι τοὔνομα 60
τὸ τοῦδε κοινὸν πάντες ὠνομασμένοι.
τοιαῦτά σοι ταῦτ' ἐστίν, ὦ ξέν', οὐ λόγοις
τιμώμεν', ἀλλὰ τῇ ξυνουσίᾳ πλέον.

ΟΙ. ἦ γάρ τινες ναίουσι τούσδε τοὺς τόπους;

ΞΕ. καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι. 65

ΟΙ. ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος;

ΞΕ. ἐκ τοῦ κατ' ἄστυ βασιλέως τάδ' ἄρχεται.

ΟΙ. οὗτος δὲ τίς λόγῳ τε καὶ σθένει κρατεῖ;

ΞΕ. Θησεὺς καλεῖται, τοῦ πρὶν Αἰγέως τόκος.

ΟΙ. ἆρ' οὖν τις αὐτῷ πομπὸς ἐξ ὑμῶν μόλοι; 70

ΞΕ. ὡς πρὸς τί, λέξων ἢ καταρτύσων, μόλοι;

ΟΙ. ὡς ἂν προσαρκῶν μικρὰ κερδάνῃ μέγα.

ΞΕ. καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις;

ΟΙ. ὅσ' ἂν λέγωμεν πάνθ' ὁρῶντα λέξομεν.

ΞΕ. οἶσθ', ὦ ξέν', ὡς νῦν μὴ σφαλῇς; ἐπείπερ εἶ 75
γενναῖος, ὡς ἰδόντι, πλὴν τοῦ δαίμονος,
αὐτοῦ μέν', οὗπερ κἀφάνης, ἕως ἐγὼ
τοῖσδ' ἐνθάδ' αὐτοῦ μὴ κατ' ἄστυ δημόταις
λέξω τάδ' ἐλθών. οἵδε γὰρ κρινοῦσί σοι
ἢ χρή σε μίμνειν, ἢ πορεύεσθαι πάλιν. 80

ΟΙ. ὦ τέκνον, ἦ βέβηκεν ἡμὶν ὁ ξένος;

ΑΝ. βέβηκεν, ὥστε πᾶν ἐν ἡσύχῳ, πάτερ,
ἔξεστι φωνεῖν, ὡς ἐμοῦ μόνης πέλας.

ΟΙ. ὦ πότνιαι δεινῶπες, εὖτε νῦν ἕδρας
πρώτων ἐφ' ὑμῶν τῆσδε γῆς ἔκαμψ' ἐγώ, 85
Φοίβῳ τε κἀμοὶ μὴ γένησθ' ἀγνώμονες,
ὅς μοι, τὰ πόλλ' ἐκεῖν' ὅτ' ἐξέχρη κακά,
ταύτην ἔλεξε παῦλαν ἐν χρόνῳ μακρῷ,
ἐλθόντι χώραν τερμίαν, ὅπου θεῶν
σεμνῶν ἕδραν λάβοιμι καὶ ξενόστασιν, 90
ἐνταῦθα κάμψειν τὸν ταλαίπωρον βίον,
κέρδη μὲν οἰκήσαντα τοῖς δεδεγμένοις,
ἄτην δὲ τοῖς πέμψασιν, οἵ μ' ἀπήλασαν·

σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα,
ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας. 95
ἔγνωκα μέν νυν ὥς με τήνδε τὴν ὁδὸν
οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὑμῶν πτερὸν
ἐξήγαγ' εἰς τόδ' ἄλσος. οὐ γὰρ ἄν ποτε
πρώταισιν ὑμῖν ἀντέκυρσ' ὁδοιπορῶν,
νήφων ἀοίνοις, κἀπὶ σεμνὸν ἑζόμην 100
βάθρον τόδ' ἀσκέπαρνον. ἀλλά μοι, θεαί,
βίου κατ' ὀμφὰς τὰς Ἀπόλλωνος δότε
πέρασιν ἤδη καὶ καταστροφήν τινα,
εἰ μὴ δοκῶ τι μειόνως ἔχειν ἀεὶ
μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν. 105
ἴτ', ὦ γλυκεῖαι παῖδες ἀρχαίου Σκότου,
ἴτ', ὦ μεγίστης Παλλάδος καλούμεναι
πασῶν Ἀθῆναι τιμιωτάτη πόλις,
οἰκτείρατ' ἀνδρὸς Οἰδίπου τόδ' ἄθλιον
εἴδωλον· οὐ γὰρ δὴ τό γ' ἀρχαῖον δέμας. 110

ΑΝ. σίγα. πορεύονται γὰρ οἵδε δή τινες
χρόνῳ παλαιοί, σῆς ἕδρας ἐπίσκοποι.

ΟΙ. σιγήσομαί τε καὶ σύ μ' ἐξ ὁδοῦ πόδα
κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω
τίνας λόγους ἐροῦσιν. ἐν γὰρ τῷ μαθεῖν 115
ἔνεστιν ηὐλάβεια τῶν ποιουμένων.

ΧΟΡΟΣ.

στρ. ὅρα. τίς ἄρ' ἦν; ποῦ ναίει; 117
ποῦ κυρεῖ ἐκτόπιος συθεὶς ὁ πάντων
ὁ πάντων ἀκορέστατος; 120
προσπεύθου, λεῦσσέ νιν,
προσδέρκου πανταχῇ.
πλανάτας πλανάτας τις ὁ πρέσβυς, οὐδ'
ἔγχωρος· προσέβα γὰρ οὐκ 125
ἄν ποτ' ἀστιβὲς ἄλσος ἐς
τᾶνδ' ἀμαιμακετᾶν κορᾶν,
ἃς τρέμομεν λέγειν,

καὶ παραμειβόμεσθ' ἀδέρκτως, 130
ἀφώνως, ἀλόγως τὸ τᾶς
εὐφήμου στόμα φροντίδος
ἱέντες· τὰ δὲ νῦν τιν' ἥκειν
λόγος οὐδὲν ἄζονθ',
ὃν ἐγὼ λεύσσων περὶ πᾶν οὔπω 135
δύναμαι τέμενος
γνῶναι ποῦ μοί ποτε ναίει.
ΟΙ. ὅδ' ἐκεῖνος ἐγώ· φωνῇ γὰρ ὁρῶ,
τὸ φατιζόμενον.
ΧΟ. ἰὼ ἰώ, 140
δεινὸς μὲν ὁρᾶν, δεινὸς δὲ κλύειν.
ΟΙ. μή μ', ἱκετεύω, προσίδητ' ἄνομον.
ΧΟ. Ζεῦ ἀλεξῆτορ, τίς ποθ' ὁ πρέσβυς;
ΟΙ. οὐ πάνυ μοίρας εὐδαιμονίσαι
πρώτης, ὦ τῆσδ' ἔφοροι χώρας. 145
δηλῶ δ'· οὐ γὰρ ἂν ὧδ' ἀλλοτρίοις
ὄμμασιν εἶρπον
κἀπὶ σμικροῖς μέγας ὥρμουν.
ΧΟ. ἀντ. ἔ ἔ, ἀλαῶν ὀμμάτων 149
ἆρα καὶ ἦσθα φυτάλμιος, δυσαίων;
μακραίων τέ *γ' ἐπεικάσαι. 152
ἀλλ' οὐ μὰν ἔν γ' ἐμοὶ
προσθήσεις τάσδ' ἀράς.
περᾷς γὰρ
περᾷς· ἀλλ' ἵνα τῷδ' ἐν ἀ- 155
φθέγκτῳ μὴ προπέσῃς νάπει
ποιάεντι, κάθυδρος οὗ
κρατὴρ μειλιχίων ποτῶν
ῥεύματι συντρέχει, 160
τῶν, ξένε πάμμορ', εὖ φύλαξαι·
μετάσταθ', ἀπόβαθι. πολ-
λὰ κέλευθος ἐρατύει·
κλύεις, ὦ πολύμοχθ' ἀλᾶτα; 165

λόγον εἴ τιν' ἔχεις
πρὸς ἐμὰν λέσχαν, ἀβάτων ἀποβάς,
ἵνα πᾶσι νόμος,
φώνει· πρόσθεν δ' ἀπερύκου.
ΟΙ. θύγατερ, ποῖ τις φροντίδος ἔλθοι; 170
ΑΝ. ὦ πάτερ, ἀστοῖς ἴσα χρὴ μελετᾶν,
εἴκοντας ἃ δεῖ κοὐκ ἄκοντας.
ΟΙ. πρόσθιγέ νύν μου. ΑΝ. ψαύω καὶ δή.
ΟΙ. ὦ ξένοι, μὴ δῆτ' ἀδικηθῶ 174
σοὶ πιστεύσας καὶ μεταναστάς.
ΧΟ. οὔ τοι μήποτέ σ' ἐκ τῶνδ' ἑδράνων,
ὦ γέρον, ἄκοντά τις ἄξει.
ΟΙ. στρ. ἔτ' οὖν; [ἔτι προβῶ;] ΧΟ. ἐπίβαινε πόρσω. 178
ΟΙ. ἔτι; ΧΟ. προβίβαζε, κούρα, 180
πρόσω· σὺ γὰρ ἀΐεις.
ΑΝ. ἕπεο μάν, ἕπε' ὧδ' ἀμαυρῷ
κώλῳ, πάτερ, ᾗ σ' ἄγω. * *
τόλμα ξεῖνος ἐπὶ ξείνης,
ὦ τλᾶμον, ὅ τι καὶ πόλις 185
τέτροφεν ἄφιλον ἀποστυγεῖν
καὶ τὸ φίλον σέβεσθαι.
ΟΙ. ἄγε νυν σύ με, παῖ,
ἵν' ἂν εὐσεβίας ἐπιβαίνοντες
τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιμεν, 190
καὶ μὴ χρείᾳ πολεμῶμεν.
ΧΟ. αὐτοῦ· μηκέτι τοῦδ' ἀντιπέτρου
βήματος ἔξω πόδα κλίνης.
ΟΙ. ἀντ. οὕτως; ΧΟ. ἅλις, ὡς ἀκούεις.
ΟΙ. ἦ 'σθῶ; ΧΟ. λέχριός γ' ἐπ' ἄκρου 195
λᾶος βραχὺς ὀκλάσας.
ΑΝ. πάτερ, ἐμὸν τόδ'· ἐν ἡσυχίᾳ
βάσει βάσιν ἅρμοσαι,
ΟΙ. ἰώ μοί μοι.
ΑΝ. γεραιὸν ἐς χέρα σῶμα σὸν 200

προκλίνας φιλίαν ἐμάν.
ΟΙ. ὤμοι δύσφρονος ἄτας.
ΧΟ. ὦ τλάμων, ὅτε νῦν χαλᾷς,
αὔδασον, τίς ἔφυς βροτῶν;
τίς ὢν πολύπονος ἄγει; τίν' ἂν
σοῦ πατρίδ' ἐκπυθοίμαν;
ΟΙ. ὦ ξένοι,
ἀπόπτολις· ἀλλὰ μή,
ΧΟ. τί τόδ' ἀπεννέπεις, γέρον;
ΟΙ. μὴ μὴ μή μ' ἀνέρῃ τίς εἰμι,
μηδ' ἐξετάσῃς πέρα ματεύων.
ΧΟ. τί τόδε; ΟΙ. δεινά φύσις. ΧΟ. αὔδα.
ΟΙ. τέκνον, ὤμοι, τί γεγώνω;
ΧΟ. τίνος εἶ σπέρματος, ὦ ξένε, φώνει, πατρόθεν;
ΟΙ. ὤμοι ἐγώ, τί πάθω, τέκνον ἐμόν;
ΑΝ. λέγ', ἐπείπερ ἐπ' ἔσχατα βαίνεις.
ΟΙ. ἀλλ' ἐρῶ· οὐ γὰρ ἔχω κατακρυφάν.
ΧΟ. μακρὰ μέλλεις, ἀλλὰ τάχυνε.
ΟΙ. Λαΐου ἴστε τιν' ἀπόγονον; ΧΟ. ἰοὺ ἰού.
ΟΙ. τό τε Λαβδακιδᾶν γένος; ΧΟ. ὦ Ζεῦ.
ΟΙ. ἄθλιον Οἰδιπόδαν; ΧΟ. σὺ γὰρ ὅδ' εἶ;
ΟΙ. δέος ἴσχετε μηδὲν ὅσ' αὐδῶ.
ΧΟ. ὠὼ ὠώ. ΟΙ. δύσμορος. ΧΟ. ὠώ.
ΟΙ. θύγατερ, τί ποτ' αὐτίκα κύρσει;
ΧΟ. ἔξω πόρσω βαίνετε χώρας.
ΟΙ. ἃ δ' ὑπέσχεο ποῖ καταθήσεις;
ΧΟ. οὐδενὶ μοιριδία τίσις ἔρχεται
ὧν προπάθῃ τὸ τίνειν· ἀπάτα δ' ἀπά-
ταις ἑτέραις ἑτέρα παραβαλλομέ-
να πόνον, οὐ χάριν, ἀντιδίδωσιν ἔ-
χειν. σὺ δὲ τῶνδ' ἑδράνων πάλιν ἔκτοπος
αὖθις ἄφορμος ἐμᾶς χθονὸς ἔκθορε,
μή τι πέρα χρέος
ἐμᾷ πόλει προσάψῃς.

ΑΝ. ὦ ξένοι
αἰδόφρονες, ἀλλ' ἐπεὶ
γεραὸν [ἄλαον] πατέρα τόνδ' ἐμὸν
οὐκ ἀνέτλατ' ἔργων
ἀκόντων ἀΐοντες αὐδάν, 240
ἀλλ' ἐμὲ τὰν μελέαν, ἱκετεύομεν, ὦ ξένοι, οἰκτείραθ', ἃ
πατρὸς ὑπὲρ τοὐμοῦ μόνου ἄντομαι,
ἄντομαι οὐκ ἀλαοῖς προσορωμένα
ὄμμα σὸν ὄμμασιν, ὥς τις ἀφ' αἵματος 245
ὑμετέρου προφανεῖσα, τὸν ἄθλιον
αἰδοῦς κῦρσαι· ἐν ὑμῖν γὰρ ὡς θεῷ
κείμεθα τλάμονες· ἀλλ' ἴτε, νεύσατε τὰν ἀδόκητον χάριν·
πρός σ' ὅ τι σοι φίλον ἐκ σέθεν ἄντομαι, 250
ἢ τέκνον, ἢ [λέχος], ἢ χρέος, ἢ θεός.
οὐ γὰρ ἴδοις ἂν ἀναθρῶν βροτῶν,
ὅστις ἄν, εἰ θεὸς ἄγοι,
ἐκφυγεῖν δύναιτο.

ΧΟ. ἀλλ' ἴσθι, τέκνον Οἰδίπου, σέ τ' ἐξ ἴσου
οἰκτείρομεν καὶ τόνδε συμφορᾶς χάριν· 255
τὰ δ' ἐκ θεῶν τρέμοντες οὐ σθένοιμεν ἂν
φωνεῖν πέρα τῶν πρὸς σὲ νῦν εἰρημένων.

ΟΙ. τί δῆτα δόξης, ἢ τί κληδόνος καλῆς
μάτην ῥεούσης ὠφέλημα γίγνεται,
εἰ τάς γ' Ἀθήνας φασὶ θεοσεβεστάτας 260
εἶναι, μόνας δὲ τὸν κακούμενον ξένον
σώζειν οἵας τε καὶ μόνας ἀρκεῖν ἔχειν;
κἄμοιγε ποῦ ταῦτ' ἐστίν, οἵτινες βάθρων
ἐκ τῶνδέ μ' ἐξάραντες εἶτ' ἐλαύνετε,
ὄνομα μόνον δείσαντες; οὐ γὰρ δὴ τό γε 265
σῶμ' οὐδὲ τἄργα τἄμ'· ἐπεὶ τά γ' ἔργα μου
πεπονθότ' ἐστὶ μᾶλλον ἢ δεδρακότα,
εἴ σοι τὰ μητρὸς καὶ πατρὸς χρείη λέγειν,
ὧν οὕνεκ' ἐκφοβεῖ με. τοῦτ' ἐγὼ καλῶς
ἔξοιδα. καίτοι πῶς ἐγὼ κακὸς φύσιν, 270

ὅστις παθὼν μὲν ἀντέδρων, ὥστ' εἰ φρονῶν
ἔπρασσον, οὐδ' ἂν ὧδ' ἐγιγνόμην κακός;
νῦν δ' οὐδὲν εἰδὼς ἱκόμην ἵν' ἱκόμην,
ὑφ' ὧν δ' ἔπασχον, εἰδότων ἀπωλλύμην.
ἀνθ' ὧν ἱκνοῦμαι πρὸς θεῶν ὑμᾶς, ξένοι, 275
ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε,
καὶ μὴ θεοὺς τιμῶντες εἶτα τοὺς θεοὺς
μοίραις ποιεῖσθε μηδαμῶς· ἡγεῖσθε δὲ
βλέπειν μὲν αὐτοὺς πρὸς τὸν εὐσεβῆ βροτῶν,
βλέπειν δὲ πρὸς τοὺς δυσσεβεῖς, φυγὴν δέ του 280
μήπω γενέσθαι φωτὸς ἀνοσίου βροτῶν.
ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας
ἔργοις Ἀθήνας ἀνοσίοις ὑπηρετῶν.
ἀλλ' ὥσπερ ἔλαβες τὸν ἱκέτην ἐχέγγυον,
ῥύου με κἀκφύλασσε· μηδέ μου κάρα 285
τὸ δυσπρόσοπτον εἰσορῶν ἀτιμάσῃς.
ἥκω γὰρ ἱερὸς εὐσεβής τε καὶ φέρων
ὄνησιν ἀστοῖς τοῖσδ'· ὅταν δ' ὁ κύριος
παρῇ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών,
τότ' εἰσακούων πάντ' ἐπιστήσει· τὰ δὲ 290
μεταξὺ τούτου μηδαμῶς γίγνου κακός.

ΧΟ. ταρβεῖν μέν, ὦ γεραιέ, τἀνθυμήματα
πολλή 'στ' ἀνάγκη τἀπὸ σοῦ· λόγοισι γὰρ
οὐκ ὠνόμασται βραχέσι. τοὺς δὲ τῆσδε γῆς
ἄνακτας ἀρκεῖ ταῦτά μοι διειδέναι. 295

ΟΙ. καὶ ποῦ 'σθ' ὁ κραίνων τῆσδε τῆς χώρας, ξένοι;

ΧΟ. πατρῷον ἄστυ γῆς ἔχει· σκοπὸς δέ νιν,
ὃς κἀμὲ δεῦρ' ἔπεμπεν, οἴχεται στελῶν.

ΟΙ. ἦ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν
ἢ φροντίδ' ἕξειν αὐτόν, ὥστ' ἐλθεῖν πέλας; 300

ΧΟ. καὶ κάρθ', ὅταν περ τοὔνομ' αἴσθηται τὸ σόν.

ΟΙ. τίς δ' ἔσθ' ὁ κείνῳ τοῦτο τοὔπος ἀγγελῶν;

ΧΟ. μακρὰ κέλευθος· πολλὰ δ' ἐμπόρων ἔπη
φιλεῖ πλανᾶσθαι, τῶν ἐκεῖνος αἰῶν,

θάρσει, παρέσται. πολὺ γάρ, ὦ γέρον, τὸ σὸν 305
ὄνομα διήκει πάντας, ὥστε κεἰ βραδὺς
εὕδει, κλύων σοῦ δεῦρ' ἀφίξεται ταχύς.
ΟΙ. ἀλλ' εὐτυχὴς ἴκοιτο τῇ θ' αὐτοῦ πόλει
ἐμοί τε. τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος;
ΑΝ. ὦ Ζεῦ, τί λέξω; ποῖ φρενῶν ἔλθω, πάτερ; 310
ΟΙ. τί δ' ἔστι, τέκνον Ἀντιγόνη; ΑΝ. γυναῖχ' ὁρῶ
στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ
πώλου βεβῶσαν· κρατὶ δ' ἡλιοστερὴς
κυνῆ πρόσωπα Θεσσαλίς νιν ἀμπέχει.
τί φῶ; 315
ἆρ' ἔστιν; ἆρ' οὐκ ἔστιν; ἢ γνώμη πλανᾷ;
καὶ φημὶ κἀπόφημι κοὐκ ἔχω τί φῶ.
τάλαινα,
οὐκ ἔστιν ἄλλη. φαιδρὰ γοῦν ἀπ' ὀμμάτων
σαίνει με προσστείχουσα· σημαίνει δ' ὅτι 320
μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.
ΟΙ. πῶς εἶπας, ὦ παῖ; ΑΝ. παῖδα σήν, ἐμὴν δ' ὁρᾶν
ὅμαιμον· αὐδῇ δ' αὐτίκ' ἔξεστιν μαθεῖν.

ΙΣΜΗΝΗ.

ὦ δισσὰ πατρὸς καὶ κασιγνήτης ἐμοὶ
ἥδιστα προσφωνήμαθ', ὡς ὑμᾶς μόλις 325
εὑροῦσα λύπῃ δεύτερον μόλις βλέπω.
ΟΙ. ὦ τέκνον, ἥκεις; ΙΣ. ὦ πάτερ δύσμοιρ' ὁρᾶν.
ΟΙ. ὦ σπέρμ' ὅμαιμον. ΙΣ. ὦ δυσάθλιαι τροφαί.
ΟΙ. τέκνον, πέφηνας; ΙΣ. οὐκ ἄνευ μόχθου γέ μοι.
ΟΙ. πρόσψαυσον, ὦ παῖ. ΙΣ. θιγγάνω δυοῖν ὁμοῦ. 330
†ΟΙ. ἢ τῆσδε κἀμοῦ; ΙΣ. δυσμόρου δ' ἐμοῦ τρίτης.†
ΟΙ. τέκνον, τί δ' ἦλθες; ΙΣ. σῇ, πάτερ, προμηθίᾳ.
ΟΙ. πότερα πόθοισι; ΙΣ. καὶ λόγοις γ' αὐτάγγελος,
ξὺν ᾧπερ εἶχον οἰκετῶν πιστῷ μόνῳ.
ΟΙ. οἱ δ' αὐθόμαιμοι ποῖ νεανίαι πονεῖν; 335
ΙΣ. εἴσ' οὗπέρ εἰσι· δεινὰ δ' ἐν κείνοις τὰ νῦν.
ΟΙ. ὦ πάντ' ἐκείνω τοῖς ἐν Αἰγύπτῳ νόμοις

φύσιν κατεικασθέντε καὶ βίου τροφάς·
ἐκεῖ γὰρ οἱ μὲν ἄρσενες κατὰ στέγας
θακοῦσιν ἱστουργοῦντες, αἱ δὲ σύννομοι 340
τᾶξω βίου τροφεῖα πορσύνουσ' ἀεί.
σφῷν δ', ὦ τέκν', οὓς μὲν εἰκὸς ἦν πονεῖν τάδε,
κατ' οἶκον οἰκουροῦσιν ὥστε παρθένοι,
σφὼ δ' ἀντ' ἐκείνων τἀμὰ δυστήνου κακὰ
ὑπερπονεῖτον. ἡ μὲν ἐξ ὅτου νέας 345
τροφῆς ἔληξε καὶ κατίσχυσεν δέμας,
ἀεὶ μεθ' ἡμῶν δύσμορος πλανωμένη,
γερονταγωγεῖ, πολλὰ μὲν κατ' ἀγρίαν
ὕλην ἄσιτος νηλίπους τ' ἀλωμένη,
πολλοῖσι δ' ὄμβροις ἡλίου τε καύμασι 350
μοχθοῦσα τλήμων δεύτερ' ἡγεῖται πρὰ τῆς
οἴκοι διαίτης, εἰ πατὴρ τροφὴν ἔχοι.
σὺ δ', ὦ τέκνον, πρόσθεν μὲν ἐξίκου πατρὶ
μαντεῖ' ἄγουσα πάντα, Καδμείων λάθρα,
ἃ τοῦδ' ἐχρήσθη σώματος, φύλαξ τέ μου 355
πιστὴ κατέστης, γῆς ὅτ' ἐξηλαυνόμην·
νῦν δ' αὖ τίν' ἥκεις μῦθον, Ἰσμήνη, πατρὶ
φέρουσα; τίς σ' ἐξῆρεν οἴκοθεν στόλος;
ἥκεις γὰρ οὐ κενή γε, τοῦτ' ἐγὼ σαφῶς
ἔξοιδα, μὴ οὐχὶ δεῖμ' ἐμοὶ φέρουσά τι. 360

ΙΣ. ἐγὼ τὰ μὲν παθήμαθ' ἅπαθον, πάτερ,
ζητοῦσα τὴν σὴν ποῦ κατοικοίης τροφήν,
παρεῖσ' ἐάσω. δὶς γὰρ οὐχὶ βούλομαι
πονοῦσά τ' ἀλγεῖν καὶ λέγουσ' αὖθις πάλιν.
ἃ δ' ἀμφὶ τοῖν σοῖν δυσμόροιν παίδοιν κακὰ 365
νῦν ἐστι, ταῦτα σημανοῦσ' ἐλήλυθα.
πρὶν μὲν γὰρ αὐτοῖς ἦν ἔρις Κρέοντί τε
θρόνους ἐᾶσθαι μηδὲ χραίνεσθαι πόλιν,
λόγῳ σκοποῦσι τὴν πάλαι γένους φθοράν,
οἵα κατέσχε τὸν σὸν ἄθλιον δόμον· 370
νῦν δ' ἐκ θεῶν του κἀξ * ἀλειτηροῦ φρενὸς

εἰσῆλθε τοῖν τρισαθλίοιν ἔρις κακή,
ἀρχῆς λαβέσθαι καὶ κράτους τυραννικοῦ.
χὠ μὲν νεάζων καὶ χρόνῳ μείων γεγὼς
τὸν πρόσθε γεννηθέντα Πολυνείκη θρόνων 375
ἀποστερίσκει, κἀξελήλακεν πάτρας.
ὁ δ', ὡς καθ' ἡμᾶς ἔσθ' ὁ πληθύων λόγος,
τὸ κοῖλον Ἄργος βὰς φυγάς, προσλαμβάνει
κῆδός τε καινὸν καὶ ξυνασπιστὰς φίλους,
ὡς αὐτίκ' Ἄργος ἢ τὸ Καδμεῖον πέδον 380
τιμῇ καθέξον, ἢ πρὸς οὐρανὸν βιβῶν.
ταῦτ' οὐκ ἀριθμός ἐστιν, ὦ πάτερ, λόγων,
ἀλλ' ἔργα δεινά· τοὺς δὲ σοὺς ὅποι θεοὶ
πόνους κατοικτιοῦσιν οὐκ ἔχω μαθεῖν.
ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;
ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
θανόντ' ἔσεσθαι ζῶντά τ' εὐσοίας χάριν. 390
ΟΙ. τίς δ' ἂν τοιοῦδ' [ὑπ'] ἀνδρὸς εὖ πράξειεν ἄν;
ΙΣ. ἐν σοὶ τὰ κείνων φασὶ γίγνεσθαι κράτη.
ΟΙ. ὅτ' οὐκέτ' εἰμί, τηνικαῦτ' ἄρ' εἰμ' ἀνήρ;
ΙΣ. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν
ΟΙ. γέροντα δ' ὀρθοῦν φλαῦρον ὃς νέος πέσῃ. 395
ΙΣ. καὶ μὴν Κρέοντά γ' ἴσθι σοι τούτων χάριν
ἥξοντα βαιοῦ κοὐχὶ μυρίου χρόνου.
ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
ΙΣ. ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
κρατῶσι μέν σου, γῆς δὲ μὴ 'μβαίνῃς ὅρων. 400
ΟΙ. ἡ δ' ὠφέλησις τίς θύραισι κειμένου;
ΙΣ. κείνοις ὁ τύμβος δυστυχῶν ὁ σὸς βαρύς.
ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
ΙΣ. τούτου χάριν τοίνυν σε προσθέσθαι πέλας
χώρας θέλουσι, μηδ' ἵν' ἂν σαυτοῦ κρατῇς. 405

ΟΙ. ἦ καὶ κατασκιῶσι Θηβαίᾳ κόνει;
ΙΣ. ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.
ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς; 410
ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.
ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
ΙΣ. ὥς φασιν οἱ μολόντες εἰς Θήβης πέδον. 415
ΟΙ. παίδων τις οὖν ἤκουσε τῶν ἐμῶν τάδε;
ΙΣ. ἄμφω γ' ὁμοίως, κἀξεπίστασθον καλῶς.
ΟΙ. κἄθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα;
ΙΣ. ἀλγῶ κλύουσα ταῦτ' ἐγώ. φέρω δ' ὅμως. 420
ΟΙ. ἀλλ' οἱ θεοί σφι μήτε τὴν πεπρωμένην
ἔριν κατασβέσειαν, ἐν δ' ἐμοὶ τέλος
αὐτοῖν γένοιτο τῆσδε τῆς μάχης πέρι,
ἧς νῦν ἔχονται κἀπαναιροῦνται δόρυ·
ὡς οὔτ' ἂν ὃς νῦν σκῆπτρα καὶ θρόνους ἔχει 425
μείνειεν, οὔτ' ἂν οὐξεληλυθὼς πάλιν
ἔλθοι ποτ' αὖθις· οἵ γε τὸν φύσαντ' ἐμὲ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἤμυναν, ἀλλ' ἀνάστατος
αὐτοῖν ἐπέμφθην κἀξεκηρύχθην φυγάς. 430
εἴποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε
πόλις τὸ δῶρον εἰκότως κατήνυσεν.
οὐ δῆτ', ἐπεί τοι τὴν μὲν αὐτίχ' ἡμέραν,
ὁπηνίκ' ἔζει θυμός, ἥδιστον δέ μοι
τὸ κατθανεῖν ἦν καὶ τὸ λευσθῆναι πέτροις, 435
οὐδεὶς ἔρωτος τοῦδ' ἐφαίνετ' ὠφελῶν·
χρόνῳ δ', ὅτ' ἤδη πᾶς ὁ μόχθος ἦν πέπων,
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ΟΙ. ἤδη γὰρ ἔσχες ἐλπίδ' ὡς ἐμοῦ θεοὺς 385
ὥραν τιν' ἕξειν, ὥστε σωθῆναί ποτε;
ΙΣ. ἔγωγε τοῖς νῦν γ', ὦ πάτερ, μαντεύμασιν.
ΟΙ. ποίοισι τούτοις; τί δὲ τεθέσπισται, τέκνον;
ΙΣ. σὲ τοῖς ἐκεῖ ζητητὸν ἀνθρώποις ποτὲ
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ΙΣ. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν
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ΟΙ. ὅπως τί δράσῃ, θύγατερ; ἑρμήνευέ μοι.
ΙΣ. ὡς σ' ἄγχι γῆς στήσωσι Καδμείας, ὅπως
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ΟΙ. κἄνευ θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.
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ΙΣ. ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ.
ΟΙ. οὐκ ἄρ' ἐμοῦ γε μὴ κρατήσωσιν ποτέ.
ΙΣ. ἔσται ποτ' ἄρα τοῦτο Καδμείοις βάρος.
ΟΙ. ποίας φανείσης, ὦ τέκνον, συναλλαγῆς; 410
ΙΣ. τῆς σῆς ὑπ' ὀργῆς, σοῖς ὅταν στῶσιν τάφοις.
ΟΙ. ἃ δ' ἐννέπεις, κλύουσα τοῦ λέγεις, τέκνον;
ΙΣ. ἀνδρῶν θεωρῶν Δελφικῆς ἀφ' ἑστίας.
ΟΙ. καὶ ταῦτ' ἐφ' ἡμῖν Φοῖβος εἰρηκὼς κυρεῖ;
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ΙΣ. ἄμφω γ' ὁμοίως, κἀξεπίστασθον καλῶς.
ΟΙ. κᾆθ' οἱ κάκιστοι τῶνδ' ἀκούσαντες πάρος
τοὐμοῦ πόθου προὔθεντο τὴν τυραννίδα;
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πόλις τὸ δῶρον εἰκότως κατήνυσεν.
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μείζω κολαστὴν τῶν πρὶν ἡμαρτημένων,

τὸ τηνίκ' ἤδη τοῦτο μὲν πόλις βίᾳ 440
ἤλαυνέ μ' ἐκ γῆς χρόνιον, οἱ δ' ἐπωφελεῖν,
οἱ τοῦ πατρός, τῷ πατρὶ δυνάμενοι, τὸ δρᾶν
οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν
φυγάς σφιν ἔξω πτωχὸς ἠλώμην ἀεί·
ἐκ ταῖνδε δ', οὔσαιν παρθένοιν, ὅσον φύσις 445
δίδωσιν αὐταῖν, καὶ τροφὰς ἔχω βίου
καὶ γῆς ἄδειαν καὶ γένους ἐπάρκεσιν·
τὼ δ' ἀντὶ τοῦ φύσαντος εἱλέσθην θρόνους
καὶ σκῆπτρα κραίνειν καὶ τυραννεύειν χθονός.
ἀλλ' οὔ τι μὴ λάχωσι τοῦδε συμμάχου, 450
οὔτε σφιν ἀρχῆς τῆσδε Καδμείας ποτὲ
ὄνησις ἥξει, τοῦτ' ἐγῷδα, τῆσδέ τε
μαντεῖ' ἀκούων, συννοῶν τε τἀξ ἐμοῦ
παλαίφαθ' ἁμοὶ Φοῖβος ἤνυσέν ποτε.
πρὸς ταῦτα καὶ Κρέοντα πεμπόντων ἐμοῦ 455
μαστῆρα, κεῖ τις ἄλλος ἐν πόλει σθένει.
ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου
πρὸς ταῖσδε ταῖς σεμναῖσι δημούχοις θεαῖς
ἁλκὴν ποιεῖσθαι, τῇδε μὲν πόλει μέγαν
σωτῆρ' ἀρεῖσθε, τοῖς δ' ἐμοῖς ἐχθροῖς πόνους. 460

ΧΟ. ἐπάξιος μέν, Οἰδίπους, κατοικτίσαι,
αὐτός τε παῖδές θ' αἵδ'· ἐπεὶ δὲ τῆσδε γῆς
σωτῆρα σαυτὸν τῷδ' ἐπεμβάλλεις λόγῳ,
παραινέσαι σοι βούλομαι τὰ σύμφορα.

ΟΙ. ὦ φίλταθ', ὡς νυν πᾶν τελοῦντι προξένει. 465

ΧΟ. θοῦ νυν καθαρμὸν τῶνδε δαιμόνων, ἐφ' ἃς
τὸ πρῶτον ἵκου καὶ κατέστειψας πέδον.

ΟΙ. τρόποισι ποίοις; ὦ ξένοι, διδάσκετε.

ΧΟ. πρῶτον μὲν ἱρὰς ἐξ ἀειρύτου χοὰς
κρήνης ἐνεγκοῦ, δι' ὁσίων χειρῶν θιγών. 470

ΟΙ. ὅταν δὲ τοῦτο χεῦμ' ἀκήρατον λάβω;

ΧΟ. κρατῆρές εἰσιν, ἀνδρὸς εὔχειρος τέχνη,
ὧν κρᾶτ' ἔρεψον καὶ λαβὰς ἀμφιστόμους.

ΟΙ. θαλλοῖσιν, ἢ κρόκαισιν, ἢ ποίῳ τρόπῳ;
ΧΟ. οἰός *γε νεαρᾶς νεοτόκῳ μαλλῷ λαβών. 475
ΟΙ. εἶεν· τὸ δ' ἔνθεν ποῖ τελευτῆσαί με χρή;
ΧΟ. χοὰς χέασθαι στάντα πρὸς πρώτην ἕω.
ΟΙ. ἦ τοῖσδε κρωσσοῖς οἷς λέγεις χέω τάδε;
ΧΟ. τρισσάς γε πηγάς· τὸν τελευταῖον δ' ὅλον.
ΟΙ. τοῦ τόνδε πλήσας θῶ; δίδασκε καὶ τόδε. 480
ΧΟ. ὕδατος, μελίσσης· μηδὲ προσφέρειν μέθυ.
ΟΙ. ὅταν δὲ τούτων γῆ μελάμφυλλος τύχῃ;
ΧΟ. τρὶς ἐννέ' αὐτῇ κλῶνας ἐξ ἀμφοῖν χεροῖν
τιθεὶς ἐλαίας τάσδ' ἐπεύχεσθαι λιτάς.
ΟΙ. τούτων ἀκοῦσαι βούλομαι· μέγιστα γάρ. 485
ΧΟ. ὥς σφας καλοῦμεν Εὐμενίδας, ἐξ εὐμενῶν
στέρνων δέχεσθαι τὸν ἱκέτην σωτήριον
αἰτοῦ σύ γ', αὐτὸς κεἴ τις ἄλλος ἀντὶ σοῦ,
ἄπυστα φωνῶν μηδὲ μηκύνων βοήν.
ἔπειτ' ἀφέρπειν ἄστροφος. καὶ ταῦτά σοι 490
δράσαντι θαρσῶν ἂν παρασταίην ἐγώ,
ἄλλως δὲ δειμαίνοιμ' ἄν, ὦ ξέν', ἀμφὶ σοί.
ΟΙ. ὦ παῖδε, κλύετον τῶνδε προσχώρων ξένων;
ΑΝ. ἠκούσαμέν τε χὤ τι δεῖ πρόστασσε δρᾶν.
ΟΙ. ἐμοὶ μὲν οὐκ ὀδωτά· λείπομαι γὰρ ἐν 495
τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν·
σφῷν δ' ἀτέρα μολοῦσα πραξάτω τάδε.
ἀρκεῖν γὰρ οἶμαι κἀντὶ μυρίων μίαν
ψυχὴν τάδ' ἐκτίνουσαν, ἢν εὔνους παρῇ.
ἀλλ' ἐν τάχει τι πράσσετον· μόνον δέ με 500
μὴ λείπετ'. οὐ γὰρ ἂν σθένοι τοὐμὸν δέμας
ἔρημον ἕρπειν οὐδ' ὑφηγητοῦ *γ' ἄνευ.
ΙΣ. ἀλλ' εἶμ' ἐγὼ τελοῦσα· τὸν τόπον δ' ἵνα
χρὴ 'σται μ' ἐφευρεῖν, τοῦτο βούλομαι μαθεῖν.
ΧΟ. τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'. ἢν δέ του 505
σπάνιν τιν' ἴσχῃς, ἔστ' ἔποικος, ὃς φράσει.
ΙΣ. χωροῖμ' ἂν ἐς τόδ'· Ἀντιγόνη, σὺ δ' ἐνθάδε

φύλασσε πατέρα τόνδε· τοῖς τεκοῦσι γὰρ
οὐδ' εἰ πονῇ τις, δεῖ πόνου μνήμην ἔχειν. 509
ΧΟ. στρ.α. δεινὸν μὲν τὸ πάλαι κείμενον ἤδη κακόν, ὦ ξεῖν',
ἐπεγείρειν·
ὅμως δ' ἔραμαι πυθέσθαι
ΟΙ. τί τοῦτο;
ΧΟ. τᾶς δειλαίας ἀπόρου φανείσας
ἀλγηδόνος, ᾗ ξυνέστας.
ΟΙ. μὴ πρὸς ξενίας ἀνοίξῃς 515
τᾶς σᾶς *ἃ πέπονθ' ἀναιδῆ.
ΧΟ. τό τοι πολὺ καὶ μηδαμὰ λῆγον
χρῄζω, ξέν', ὀρθὸν ἄκουσμ' ἀκοῦσαι.
ΟΙ. ὤμοι.
ΧΟ. στέρξον, ἱκετεύω.
ΟΙ. φεῦ φεῦ.
ΧΟ. πείθου· κἀγὼ γὰρ ὅσον σὺ προσχρῄζεις. 520
ΟΙ. ἀντ.α. ἤνεγκον κακότατ', ὦ ξένοι, ἤνεγκον ἕκων μέν, θεὸς
ἴστω,
τούτων δ' αὐθαίρετον οὐδέν.
ΧΟ. ἀλλ' ἐς τί;
ΟΙ. κακᾷ μ' εὐνᾷ πόλις οὐδὲν ἴδρις 525
γάμων ἐνέδησεν ἄτᾳ.
ΧΟ. ἦ ματρόθεν, ὡς ἀκούω,
δυσώνυμα λέκτρ' ἐπλήσω;
ΟΙ. ὤμοι, θάνατος μὲν τάδ' ἀκούειν,
ὦ ξεῖν'· αὗται δὲ δύ' ἐξ ἐμοῦ μὲν 530
ΧΟ. πῶς φῄς;
ΟΙ. παῖδε, δύο δ' ἄτα
ΧΟ. ὦ Ζεῦ.
ΟΙ. ματρὸς κοινᾶς ἀπέβλαστον ὠδῖνος.
ΧΟ. στρ.β. σαί τ' ἄρ' εἰσ' ἀπόγονοί τε καὶ
ΟΙ. κοιναί γε πατρὸς ἀδελφεαί. 535
ΧΟ. ἰώ. ΟΙ. ἰὼ δῆτα μυρίων γ' ἐπιστροφαὶ κακῶν.
ΧΟ. ἔπαθες ΟΙ. ἔπαθον ἄλαστ' ἔχειν.

ΧΟ. ἔρεξας ΟΙ. οὐκ ἔρεξα. ΧΟ. τί γάρ; ΟΙ. ἐδεξάμην
δῶρον, ὃ μήποτ' ἐγὼ ταλακάρδιος
ἐπωφέλησα πόλεος ἐξελέσθαι.
ΧΟ. ἀντ.β. *δύστανος, τί γάρ; ἔθου φόνον
ΟΙ. τί τοῦτο; τί δ' ἐθέλεις μαθεῖν;
ΧΟ. πατρός; ΟΙ. παπαῖ, δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσον.
ΧΟ. ἔκανες ΟΙ. ἔκανον. ἔχει δέ μοι
ΧΟ. τί τοῦτο; ΟΙ. πρὸς δίκας τι. ΧΟ. τί γάρ; ΟΙ. ἐγὼ φράσω.
καὶ γὰρ *ἄνους ἐφόνευσα καὶ ὤλεσα·
νόμῳ δὲ καθαρός, ἄϊδρις ἐς τόδ' ἦλθον.
ΧΟ. καὶ μὴν ἄναξ ὅδ' ἡμὶν Αἰγέως γόνος
Θησεὺς κατ' ὀμφὴν σὴν *ἀποσταλεὶς πάρα.

ΘΗΣΕΥΣ.

πολλῶν ἀκούων ἔν τε τῷ πάρος χρόνῳ
τὰς αἱματηρὰς ὀμμάτων διαφθορὰς
ἔγνωκά σ', ὦ παῖ Λαΐου, τανῦν θ' ὁδοῖς
ἐν ταῖσδ' ἀκούων μᾶλλον ἐξεπίσταμαι.
σκευή τε γάρ σε καὶ τὸ δύστηνον κάρα
δηλοῦτον ἡμῖν ὅνθ' ὃς εἶ, καί σ' οἰκτίσας
θέλω 'περέσθαι, δύσμορ' Οἰδίπου, τίνα
πόλεως ἐπέστης προστροπὴν ἐμοῦ τ' ἔχων,
αὐτός τε χὴ σὴ δύσμορος παραστάτις.
δίδασκε· δεινὴν γάρ τιν' ἂν πρᾶξιν τύχοις
λέξας ὁποίας ἐξαφισταίμην ἐγώ,
ὡς οἶδά γ' αὐτὸς ὡς ἐπαιδεύθην ξένος,
ὥσπερ σύ, χὥς τις πλεῖστ' ἀνὴρ ἐπὶ ξένης
ἤθλησα κινδυνεύματ' ἐν τῷμῷ κάρᾳ,
ὥστε ξένον γ' ἂν οὐδέν' ὄνθ', ὥσπερ σὺ νῦν,
ὑπεκτραποίμην μὴ οὐ συνεκσώζειν· ἐπεὶ
ἔξοιδ' ἀνὴρ ὢν χὥτι τῆς ἐς αὔριον
οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμέρας.
ΟΙ. Θησεῦ, τὸ σὸν γενναῖον ἐν σμικρῷ λόγῳ
παρῆκεν ὥστε βραχέ' ἐμοὶ δεῖσθαι φράσαι.
σὺ γάρ μ' ὅς εἰμι, κἀφ' ὅτου πατρὸς γεγὼς

καὶ γῆς ὁποίας ἦλθον, εἰρηκὼς κυρεῖν·
ὥστ' ἐστί μοι τὸ λοιπὸν οὐδὲν ἄλλο πλὴν
εἰπεῖν ἃ χρῄζω, χὠ λόγος διέρχεται.
ΘΗ. τοῦτ' αὐτὸ νῦν δίδασχ', ὅπως ἂν ἐκμάθω. 575
ΟΙ. δώσων ἱκάνω τοὐμὸν ἄθλιον δέμας
σοὶ δῶρον, οὐ σπουδαῖον εἰς ὄψιν· τὰ δὲ
κέρδη παρ' αὐτοῦ κρείσσον' ἢ μορφὴ καλή.
ΘΗ. ποῖον δὲ κέρδος ἀξιοῖς ἥκειν φέρων;
ΟΙ. χρόνῳ μάθοις ἄν, οὐχὶ τῷ παρόντι που. 580
ΘΗ. ποίῳ γὰρ ἡ σὴ προσφορὰ δηλώσεται;
ΟΙ. ὅταν θάνω 'γὼ καὶ σύ μου ταφεὺς γένῃ.
ΘΗ. τὰ λοίσθ' ἄρ' αἰτεῖ τοῦ βίου, τὰ δ' ἐν μέσῳ
ἢ λῆστιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ.
ΟΙ. ἐνταῦθα γάρ μοι κεῖνα συγκομίζεται. 585
ΘΗ. ἀλλ' ἐν βραχεῖ δὴ τήνδε μ' ἐξαιτεῖ χάριν.
ΟΙ. ὅρα γε μήν· οὐ σμικρός, οὔχ, ἁγὼν ὅδε.
ΘΗ. πότερα τὰ τῶν σῶν ἐκγόνων, ἢ 'μοῦ λέγεις;
ΟΙ. κεῖνοι κομίζειν κεῖσ' ἀναγκάζουσί με.
ΘΗ. ἀλλ' εἰ θέλοντ' ἄν γ', οὐδὲ σοὶ φεύγειν καλόν. 590
ΟΙ. ἀλλ' οὐδ', ὅτ' αὐτὸς ἤθελον, παρίεσαν.
ΘΗ. ὦ μῶρε, θυμὸς δ' ἐν κακοῖς οὐ ξύμφορον.
ΟΙ. ὅταν μάθῃς μου, νουθέτει, τανῦν δ' ἔα.
ΘΗ. δίδασκ'. ἄνευ γνώμης γὰρ οὔ με χρὴ λέγειν.
ΟΙ. πέπονθα, Θησεῦ, δεινὰ πρὸς κακοῖς κακά. 595
ΘΗ. ἢ τὴν παλαιὰν ξυμφορὰν γένους ἐρεῖς;
ΟΙ. οὐ δῆτ'· ἐπεὶ πᾶς τοῦτό γ' Ἑλλήνων θροεῖ.
ΘΗ. τί γὰρ τὸ μεῖζον ἢ κατ' ἄνθρωπον νοσεῖς;
ΟΙ. οὕτως ἔχει μοι. γῆς ἐμῆς ἀπηλάθην
πρὸς τῶν ἐμαυτοῦ σπερμάτων· ἔστιν δέ μοι 600
πάλιν κατελθεῖν μήποθ', ὡς πατροκτόνῳ.
ΘΗ. πῶς δῆτά σ' ἂν πεμψαίαθ', ὥστ' οἰκεῖν δίχα;
ΟΙ. τὸ θεῖον αὐτοὺς ἐξαναγκάσει στόμα.
ΘΗ. ποῖον πάθος δείσαντας ἐκ χρηστηρίων;
ΟΙ. ὅτι σφ' ἀνάγκη τῇδε πληγῆναι χθονί. 605

ΘΗ. καὶ πῶς γένοιτ' ἂν τἀμὰ κἀκείνων πικρά;
ΟΙ. ὦ φίλτατ' Αἰγέως παῖ, μόνοις οὐ γίγνεται
θεοῖσι γῆρας οὐδὲ κατθανεῖν ποτε,
τὰ δ' ἄλλα συγχεῖ πάνθ' ὁ παγκρατὴς χρόνος.
φθίνει μὲν ἰσχὺς γῆς, φθίνει δὲ σώματος, 610
θνήσκει δὲ πίστις, βλαστάνει δ' ἀπιστία,
καὶ πνεῦμα ταὐτὸν οὔποτ' οὔτ' ἐν ἀνδράσιν
φίλοις βέβηκεν οὔτε πρὸς πόλιν πόλει.
τοῖς μὲν γὰρ ἤδη, τοῖς δ' ἐν ὑστέρῳ χρόνῳ
τὰ τερπνὰ πικρὰ γίγνεται καὐθις φίλα. 615
καὶ ταῖσι Θήβαις εἰ τανῦν εὐημερεῖ
καλῶς *τὸ πρὸς σέ, μυρίας ὁ μυρίος
χρόνος τεκνοῦται νύκτας ἡμέρας τ' ἰών,
ἐν αἷς τὰ νῦν ξύμφωνα δεξιώματα
δόρει διασκεδῶσιν ἐκ σμικροῦ λόγου· 620
ἵν' οὐμὸς εὕδων καὶ κεκρυμμένος νέκυς
ψυχρός ποτ' αὐτῶν θερμὸν αἷμα πίεται,
εἰ Ζεὺς ἔτι Ζεὺς χὠ Διὸς Φοῖβος σαφής.
ἀλλ' οὐ γὰρ αὐδᾶν ἡδὺ τἀκίνητ' ἔπη,
ἔα μ' ἐν οἷσιν ἠρξάμην, τὸ σὸν μόνον 625
πιστὸν φυλάσσων, κοὔποτ' Οἰδίπουν ἐρεῖς
ἀχρεῖον οἰκητῆρα δέξασθαι τόπων
τῶν ἐνθάδ', εἴπερ μὴ θεοὶ ψεύσουσί με.
ΧΟ. ἄναξ, πάλαι καὶ ταῦτα καὶ τοιαῦτ' ἔπη
γῇ τῇδ' ὅδ' ἀνὴρ ὡς τελῶν ἐφαίνετο. 630
ΘΗ. τίς δῆτ' ἂν ἀνδρὸς εὐμένειαν ἐκβάλοι
τοιοῦδ', ὅτῳ πρῶτον μὲν ἡ δορύξενος
κοινὴ παρ' ἡμῖν αἰέν ἐστιν ἑστία;
ἔπειτα δ' ἱκέτης δαιμόνων ἀφιγμένος,
γῇ τῇδε κἀμοὶ δασμὸν οὐ σμικρὸν τίνει. 635
ἀγὼ σεβισθεὶς οὔποτ' ἐκβαλῶ χάριν
τὴν τοῦδε, χώρᾳ δ' ἔμπαλιν κατοικιῶ.
εἰ δ' ἐνθάδ' ἡδὺ τῷ ξένῳ μίμνειν, σέ νιν
τάξω φυλάσσειν· εἰ δ' ἐμοῦ στείχειν μέτα

τόδ' ἡδύ, τούτων, Οἰδίπου, δίδωμί σοι 640
κρίναντι χρῆσθαι. τῇδε γὰρ ξυνοίσομαι.
ΟΙ. ὦ Ζεῦ, διδοίης τοῖσι τοιούτοισιν εὖ.
ΘΗ. τί δῆτα χρῄζεις; ἢ δόμους στείχειν ἐμούς;
ΟΙ. εἴ μοι θέμις γ' ἦν. ἀλλ' ὁ χῶρός ἐσθ' ὅδε,
ΘΗ. ἐν ᾧ τί πράξεις; οὐ γὰρ ἀντιστήσομαι. 645
ΟΙ. ἐν ᾧ κρατήσω τῶν ἔμ' ἐκβεβληκότων.
ΘΗ. μέγ' ἂν λέγοις δώρημα τῆς συνουσίας.
ΟΙ. εἰ σοί γ' ἅπερ φῄς ἐμμενεῖ τελοῦντί μοι.
ΘΗ. θάρσει τὸ τοῦδέ γ' ἀνδρός· οὗ σε μὴ προδῶ.
ΟΙ. οὔτοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πιστώσομαι. 650
ΘΗ. οὔκουν πέρα γ' ἂν οὐδὲν ἢ λόγῳ φέροις.
ΟΙ. πῶς οὖν ποιήσεις; ΘΗ. τοῦ μάλιστ' ὄκνος σ' ἔχει;
ΟΙ. ἥξουσιν ἄνδρες ΘΗ. ἀλλὰ τοῖσδ' ἔσται μέλον.
ΟΙ. ὅρα με λείπων ΘΗ. μὴ δίδασχ' ἃ χρή με δρᾶν.
ΟΙ. ὀκνοῦντ' ἀνάγκη. ΘΗ. τοὐμὸν οὐκ ὀκνεῖ κέαρ. 655
ΟΙ. οὐκ οἶσθ' ἀπειλὰς ΘΗ. οἶδ' ἐγώ σε μή τινα
ἐνθένδ' ἀπάξοντ' ἄνδρα πρὸς βίαν ἐμοῦ.
πολλαὶ δ' ἀπειλαὶ πολλὰ δὴ μάτην ἔπη
θυμῷ κατηπείλησαν, ἀλλ' ὁ νοῦς ὅταν
αὐτοῦ γένηται, φροῦδα τἀπειλήματα. 660
κείνοις δ' ἴσως κεἰ δεῖν' ἐπερρώσθη λέγειν
τῆς σῆς ἀγωγῆς, οἶδ' ἐγώ, φανήσεται
μακρὸν τὸ δεῦρο πέλαγος οὐδὲ πλώσιμον.
θαρσεῖν μὲν οὖν ἔγωγε κἄνευ τῆς ἐμῆς
γνώμης ἐπαινῶ, Φοῖβος εἰ προὔπεμψέ σε· 665
ὅμως δὲ κἀμοῦ μὴ παρόντος οἶδ' ὅτι
τοὐμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς.
ΧΟ. στρ.α. εὐίππου, ξένε, τᾶσδε χώρας
ἵκου τὰ κράτιστα γᾶς ἔπαυλα,
τὸν ἀργῆτα Κολωνόν, ἔνθ' 670
ἁ λίγεια μινύρεται
θαμίζουσα μάλιστ' ἀηδὼν
χλωραῖς ὑπὸ βάσσαις,

τὸν οἰνῶπ' ἀνέχουσα κισσὸν
καὶ τὰν ἄβατον θεοῦ 675
φυλλάδα μυριόκαρπον ἀνήλιον
ἀνήνεμόν τε πάντων
χειμώνων· ἵν' ὁ βακχιώτας
ἀεὶ Διόνυσος ἐμβατεύει
θείαις ἀμφιπολῶν τιθήναις. 680

ἀντ.α. θάλλει δ' οὐρανίας ὑπ' ἄχνας
ὁ καλλίβοτρυς κατ' ἦμαρ ἀεὶ
νάρκισσος, μεγάλαιν θεαῖν
ἀρχαῖον στεφάνωμ', ὅ τε
χρυσαυγὴς κρόκος· οὐδ' ἄϋπνοι 685
κρῆναι μινύθουσιν
Κηφισοῦ νομάδες ῥεέθρων,
ἀλλ' αἰὲν ἐπ' ἤματι
ὠκυτόκος πεδίων ἐπινίσσεται
ἀκηράτῳ σὺν ὄμβρῳ 690
στερνούχου χθονός· οὐδὲ Μουσᾶν
χοροί νιν ἀπεστύγησαν, οὐδὲ†
ἁ χρυσάνιος Ἀφροδίτα.

στρ.β. ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω, 694
οὐδ' ἐν τᾷ μεγάλᾳ Δωρίδι νάσῳ Πέλοπος πώποτε βλαστὸν
φύτευμ' ἀχείρωτον αὐτόποιον,
ἐγχέων φόβημα δαΐων,
ὃ τᾷδε θάλλει μέγιστα χώρᾳ, 700
γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·
τὸ μέν τις *οὔ, νεαρὸς οὔτε γήρᾳ
σημαίνων, ἁλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὁρῶν κύκλος
λεύσσει νιν Μορίου Διὸς 705
χἁ γλαυκῶπις Ἀθάνα.

ἀντ.β. ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον, 707
δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, . . αὔχημα μέγιστον,
εὔιππον, εὔπωλον, εὐθάλασσον. 711
ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς

τόδ' εἶσας αὔχημ', ἄναξ Ποσειδάν,
ἵπποισιν τὸν ἀκεστῆρα χαλινὸν
πρώταισι ταῖσδε κτίσας ἀγυιαῖς. 715
ἁ δ' εὐήρετμος ἔκπαγλ' ἁλία χερσὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων
Νηρῇδων ἀκόλουθος.

ΑΝ. ὦ πλεῖστ' ἐπαίνοις εὐλογούμενον πέδον, 720
νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη.

ΟΙ. τί δ' ἔστιν, ὦ παῖ, καινόν; ΑΝ. ἄσσον ἔρχεται
Κρέων ὅδ' ἡμῖν οὐκ ἄνευ πομπῶν, πάτερ.

ΟΙ. ὦ φίλτατοι γέροντες, ἐξ ὑμῶν ἐμοὶ
φαίνοιτ' ἂν ἤδη τέρμα τῆς σωτηρίας. 725

ΧΟ. θάρσει, παρέσται· καὶ γὰρ εἰ γέρων κυρῶ,
τὸ τῆσδε χώρας οὐ γεγήρακε σθένος.

ΚΡΕΩΝ.

ἄνδρες χθονὸς τῆσδ' εὐγενεῖς οἰκήτορες,
ὁρῶ τιν' ὑμᾶς ὀμμάτων εἰληφότας
φόβον νεώρη τῆς ἐμῆς ἐπεισόδου, 730
ὃν μήτ' ὀκνεῖτε μήτ' ἀφῆτ' ἔπος κακόν.
ἥκω γὰρ οὐχ ὡς δρᾶν τι βουληθείς, ἐπεὶ
γέρων μέν εἰμι, πρὸς πόλιν δ' ἐπίσταμαι
σθένουσαν ἥκων, εἴ τιν' Ἑλλάδος, μέγα.
ἀλλ' ἄνδρα τόνδε τηλικόνδ' ἀπεστάλην 735
πείσων ἕπεσθαι πρὸς τὸ Καδμείων πέδον,
οὐκ ἐξ ἑνὸς στείλαντος, ἀλλ' ἀνδρῶν ὕπο
πάντων κελευσθείς, οὕνεχ' ἧκέ μοι γένει
τὰ τοῦδε πενθεῖν πήματ' εἰς πλεῖστον πόλεως.
ἀλλ', ὦ ταλαίπωρ' Οἰδίπους, κλύων ἐμοῦ 740
ἱκοῦ πρὸς οἴκους. πᾶς σε Καδμείων λεὼς
καλεῖ δικαίως, ἐκ δὲ τῶν μάλιστ' ἐγώ,
ὅσῳπερ, εἰ μὴ πλεῖστον ἀνθρώπων ἔφυν
κάκιστος, ἀλγῶ τοῖσι σοῖς κακοῖς, γέρον,
ὁρῶν σε τὸν δύστηνον ὄντα μὲν ξένον, 745
ἀεὶ δ' ἀλήτην κἀπὶ προσπόλου μιᾶς

βιοστερῆ χωροῦντα, τὴν ἐγὼ τάλας
οὐκ ἄν ποτ' ἐς τοσοῦτον αἰκίας πεσεῖν
ἔδοξ', ὅσον πέπτωκεν ἥδε δύσμορος,
ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα 750
πτωχῷ διαίτῃ, τηλικοῦτος, οὐ γάμων
ἔμπειρος, ἀλλὰ τοὐπιόντος ἁρπάσαι.
ἆρ' ἄθλιον τοὔνειδος, ὦ τάλας ἐγώ,
ὠνείδισ' ἐς σὲ κἀμὲ καὶ τὸ πᾶν γένος;
ἀλλ' οὐ γὰρ ἔστι τἀμφανῆ κρύπτειν, σύ νυν 755
πρὸς θεῶν πατρῴων, Οἰδίπους, πεισθεὶς ἐμοὶ
κρύψον, θελήσας ἄστυ καὶ δόμους μολεῖν
τοὺς σοὺς πατρῴους, τήνδε τὴν πόλιν φίλως
εἰπών, ἐπαξία γάρ· ἡ δ' οἴκοι πλέον
δίκῃ σέβοιτ' ἄν, οὖσα σὴ πάλαι τροφός. 760

ΟΙ. ὦ πάντα τολμῶν κἀπὸ παντὸς ἂν φέρων
λόγου δικαίου μηχάνημα ποικίλον,
τί ταῦτα πειρᾷ κἀμὲ δεύτερον θέλεις
ἑλεῖν, ἐν οἷς μάλιστ' ἂν ἀλγοίην ἁλούς;
πρόσθεν τε γάρ με τοῖσιν οἰκείοις κακοῖς 765
νοσοῦνθ', ὅτ' ἦν μοι τέρψις ἐκπεσεῖν χθονός,
οὐκ ἤθελες θέλοντι προσθέσθαι χάριν,
ἀλλ' ἡνίκ' ἤδη μεστὸς ἦ θυμούμενος,
καὶ τοὺν δόμοισιν ἦν διαιτᾶσθαι γλυκύ,
τότ' ἐξεώθεις κἀξέβαλλες, οὐδέ σοι 770
τὸ συγγενὲς τοῦτ' οὐδαμῶς τότ' ἦν φίλον·
νῦν τ' αὖθις ἡνίκ' εἰσορᾷς πόλιν τέ μοι
ξυνοῦσαν εὔνουν τήνδε καὶ γένος τὸ πᾶν,
πειρᾷ μετασπᾶν, σκληρὰ μαλθακῶς λέγων.
καίτοι τίς αὕτη τέρψις, ἄκοντας φιλεῖν; 775
ὥσπερ τις εἰ σοὶ λιπαροῦντι μὲν τυχεῖν
μηδὲν διδοίη μηδ' ἐπαρκέσαι θέλοι,
πλήρη δ' ἔχοντι θυμὸν ὧν χρῄζοις, τότε
δωροῖθ', ὅτ' οὐδὲν ἡ χάρις χάριν φέροι·
ἆρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις; 780

τοιαῦτα μέντοι καὶ σὺ προσφέρεις ἐμοί,
λόγῳ μὲν ἐσθλά, τοῖσι δ' ἔργοισιν κακά.
φράσω δὲ καὶ τοῖσδ', ὥς σε δηλώσω κακόν.
ἥκεις ἔμ' ἄξων, οὐχ ἵν' ἐς δόμους ἄγῃς,
ἀλλ' ὡς πάραυλον οἰκίσῃς, πόλις δέ σοι 785
κακῶν ἄνατος τῶνδ' ἀπαλλαχθῇ χθονός.
οὐκ ἔστι σοι ταῦτ', ἀλλά σοι τάδ' ἔστ', ἐκεῖ
χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί·
ἔστιν δὲ παισὶ τοῖς ἐμοῖσι τῆς ἐμῆς
χθονὸς λαχεῖν τοσοῦτον, ἐνθανεῖν μόνον. 790
ἆρ' οὐκ ἄμεινον ἢ σὺ τὰν Θήβαις φρονῶ;
πολλῷ γ', ὅσῳπερ ἐκ σαφεστέρων κλύω,
Φοίβου τε καὐτοῦ Ζηνός, ὃς κείνου πατήρ.
τὸ σὸν δ' ἀφῖκται δεῦρ' ὑπόβλητον στόμα,
πολλὴν ἔχον στόμωσιν· ἐν δὲ τῷ λέγειν 795
κἀκ' ἂν λάβοις τὰ πλείον' ἢ σωτήρια.
ἀλλ' οἶδα γάρ σε ταῦτα μὴ πείθων, ἴθι·
ἡμᾶς δ' ἔα ζῆν ἐνθάδ'· οὐ γὰρ ἂν κακῶς
οὐδ' ὧδ' ἔχοντες ζῷμεν, εἰ τερποίμεθα.
ΚΡ. πότερα νομίζεις δυστυχεῖν ἔμ' ἐς τὰ σὰ 800
ἢ σ' εἰς τὰ σαυτοῦ μᾶλλον ἐν τῷ νῦν λόγῳ;
ΟΙ. ἐμοὶ μέν ἐσθ' ἥδιστον, εἰ σὺ μήτ' ἐμὲ
πείθειν οἷός τ' εἶ μήτε τούσδε τοὺς πέλας.
ΚΡ. ὦ δύσμορ', οὐδὲ τῷ χρόνῳ φύσας φανεῖ
φρένας ποτ', ἀλλὰ λῦμα τῷ γήρᾳ τρέφει; 805
ΟΙ. γλώσσῃ σὺ δεινός· ἄνδρα δ' οὐδέν' οἶδ' ἐγὼ
δίκαιον, ὅστις ἐξ ἅπαντος εὖ λέγει.
ΚΡ. χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια.
ΟΙ. ὡς δὴ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.
ΚΡ. οὐ δῆθ' ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα. 810
ΟΙ. ἄπελθ', ἐρῶ γὰρ καὶ πρὸ τῶνδε, μηδέ με
φύλασσ' ἐφορμῶν ἔνθα χρὴ ναίειν ἐμέ.
ΚΡ. μαρτύρομαι τούσδ', οὐ σέ· πρὸς δὲ τοὺς φίλους
οἷ' ἀνταμείβει ῥήματ', ἤν σ' ἕλω ποτέ,—

ΟΙ. τίς δ' ἄν με τῶνδε συμμάχων ἕλοι βίᾳ; 815
ΚΡ. ἦ μὴν σὺ κἄνευ τῶνδε λυπηθεὶς ἔσει.
ΟΙ. ποίῳ σὺν ἔργῳ τοῦτ' ἀπειλήσας ἔχεις;
ΚΡ. παίδοιν δυοῖν σοι τὴν μὲν ἀρτίως ἐγὼ
ξυναρπάσας ἔπεμψα, τὴν δ' ἄξω τάχα.
ΟΙ. οἴμοι. ΚΡ. τάχ' ἕξεις μᾶλλον οἰμώζειν τάδε. 820
ΟΙ. τὴν παῖδ' ἔχεις μου; ΚΡ. τήνδε γ' οὐ μακροῦ χρόνου.
ΟΙ. ἰὼ ξένοι, τί δράσετ'; ἦ προδώσετε,
κοὐκ ἐξελᾶτε τὸν ἀσεβῆ τῆσδε χθονός;
ΧΟ. χώρει, ξέν', ἔξω θᾶσσον· οὔτε γὰρ τὰ νῦν
δίκαια πράσσεις οὔθ' ἃ πρόσθεν εἴργασαι. 825
ΚΡ. ὑμῖν ἂν εἴη τήνδε καιρὸς ἐξάγειν
ἄκουσαν, εἰ θέλουσα μὴ πορεύεται.
ΑΝ. οἴμοι τάλαινα, ποῖ φύγω; ποίαν λάβω
θεῶν ἄρηξιν ἢ βροτῶν; ΧΟ. τί δρᾷς, ξένε;
ΚΡ. οὐχ ἅψομαι τοῦδ' ἀνδρός, ἀλλὰ τῆς ἐμῆς. 830
ΟΙ. ὦ γῆς ἄνακτες. ΧΟ. ὦ ξέν', οὐ δίκαια δρᾷς.
ΚΡ. δίκαια. ΧΟ. πῶς δίκαια; ΚΡ. τοὺς ἐμοὺς ἄγω.
ΟΙ. στρ. ἰὼ πόλις.
ΧΟ. τί δρᾷς, ὦ ξέν'; οὐκ ἀφήσεις; τάχ' εἰς βάσανον εἶ χερῶν.
ΚΡ. εἴργου. ΧΟ. σοῦ μὲν οὔ, τάδε γε μωμένου. 836
ΚΡ. πόλει μαχεῖ γάρ, εἴ τι πημανεῖς ἐμέ.
ΟΙ. οὐκ ἠγόρευον ταῦτ' ἐγώ; ΧΟ. μέθες χεροῖν
τὴν παῖδα θᾶσσον. ΚΡ. μὴ 'πιτασσ' ἃ μὴ κρατεῖς.
ΧΟ. χαλᾶν λέγω σοι. ΚΡ. σοὶ δ' ἔγωγ' ὁδοιπορεῖν. 840
ΧΟ. προβᾶθ' ὧδε, βᾶτε βᾶτ', ἔντοποι.
πόλις ἐναίρεται, πόλις ἐμά, σθένει.
προβᾶθ' ὧδέ μοι.
ΑΝ. ἀφέλκομαι δύστηνος, ὦ ξένοι ξένοι.
ΟΙ. ποῦ, τέκνον, εἶ μοι; ΑΝ. πρὸς βίαν πορεύομαι. 845
ΟΙ. ὄρεξον, ὦ παῖ, χεῖρας. ΑΝ. ἀλλ' οὐδὲν σθένω.
ΚΡ. οὐκ ἄξεθ' ὑμεῖς; ΟΙ. ὦ τάλας ἐγώ, τάλας.
ΚΡ. οὔκουν ποτ' ἐκ τούτδιν γε μὴ σκήπτροιν ἔτι
ὁδοιπορήσεις· ἀλλ' ἐπεὶ νικᾶν θέλεις

πατρίδα τε τὴν σὴν καὶ φίλους, ὑφ' ὧν ἐγὼ 850
ταχθεὶς τάδ' ἔρδω, καὶ τύραννος ὢν ὅμως,
νίκα. χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε,
ὀθούνεκ' αὐτὸς αὑτὸν οὔτε νῦν καλὰ
δρᾷς οὔτε πρόσθεν εἰργάσω βίᾳ φίλων,
ὀργῇ χάριν δούς, ἥ σ' ἀεὶ λυμαίνεται. 855
ΧΟ. ἐπίσχες αὐτοῦ, ξεῖνε. ΚΡ. μὴ ψαύειν λέγω.
ΧΟ. οὗτοι σ' ἀφήσω, τῶνδέ γ' ἐστερημένος.
ΚΡ. καὶ μεῖζον ἄρα ῥύσιον πόλει τάχα
θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναιν.
ΧΟ. ἀλλ' ἐς τί τρέψει; ΚΡ. τόνδ' ἀπάξομαι λαβών. 860
ΧΟ. δεινὸν λέγεις. ΚΡ. ὡς τοῦτο νῦν πεπράξεται,
ἢν μή μ' ὁ κραίνων τῆσδε γῆς ἀπειργάθῃ.
ΟΙ. ὦ φθέγμ' ἀναιδές, ἦ σὺ γὰρ ψαύσεις ἐμοῦ;
ΚΡ. αὐδῶ σιωπᾶν. ΟΙ. μὴ γὰρ αἵδε δαίμονες
θεῖέν μ' ἄφωνον τῆσδε τῆς ἀρᾶς ἔτι, 865
ὅς μ', ὦ κάκιστε, ψιλὸν ὄμμ' ἀποσπάσας
πρὸς ὄμμασιν τοῖς πρόσθεν ἐξοίχει βίᾳ.
τοιγὰρ σέ *γ', αὐτὸν καὶ γένος τὸ σόν, θεῶν
ὁ πάντα λεύσσων Ἥλιος δοίη βίον
τοιοῦτον οἷον κἀμὲ γηράναι ποτέ. 870
ΚΡ. ὁρᾶτε ταῦτα, τῆσδε γῆς ἐγχώριοι;
ΟΙ. ὁρῶσι κἀμὲ καὶ σέ, καὶ φρονοῦσ' ὅτι
ἔργοις πεπονθὼς ῥήμασίν σ' ἀμύνομαι.
ΚΡ. οὗτοι καθέξω θυμόν, ἀλλ' ἄξω βίᾳ
κεἰ μοῦνός εἰμι τόνδε καὶ χρόνῳ βραδύς. 875
ΟΙ. ἀντ. ἰὼ τάλας.
ΧΟ. ὅσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ τάδε δοκεῖς τελεῖν.
ΚΡ. δοκῶ. ΧΟ. τάνδ' ἄρ' οὐκέτι νεμῶ πόλιν.
ΚΡ. τοῖς τοι δικαίοις χὠ βραχὺς νικᾷ μέγαν. 880
ΟΙ. ἀκούεθ' οἷα φθέγγεται; ΧΟ. τά γ' οὐ τελεῖ·
⏑ ⏑́ ⏑ — — ΚΡ. Ζεὺς *γ' ἂν εἰδείη, σὺ δ' οὔ.
ΧΟ. ἆρ' οὐχ ὕβρις τάδ'; ΚΡ. ὕβρις, ἀλλ' ἀνεκτέα.
ΧΟ. ἰὼ πᾶς λεώς, ἰὼ γᾶς πρόμοι,

μόλετε σὺν τάχει, μόλετ'· ἐπεὶ πέραν 885
περῶσίν *γε δή.
ΘΗ. τίς ποθ' ἡ βοή; τί τοὔργον; ἐκ τίνος φόβου ποτὲ
βουθυτοῦντά μ' ἀμφὶ βωμὸν ἔσχετ' ἐναλίῳ θεῷ
τοῦδ' ἐπιστάτῃ Κολωνοῦ; λέξαθ', ὡς εἰδῶ τὸ πᾶν,
οὗ χάριν δεῦρ' ᾖξα θᾶσσον ἢ καθ' ἡδονὴν ποδός. 890
ΟΙ. ὦ φίλτατ', ἔγνων γὰρ τὸ προσφώνημά σου,
πέπονθα δεινὰ τοῦδ' ὑπ' ἀνδρὸς ἀρτίως.
ΘΗ. τὰ ποῖα ταῦτα, τίς δ' ὁ πημήνας; λέγε.
ΟΙ. Κρέων ὅδ', ὃν δέδορκας, οἴχεται τέκνων
ἀποσπάσας μου τὴν μόνην ξυνωρίδα. 895
ΘΗ. πῶς εἶπας; ΟΙ. οἷά περ πέπονθ' ἀκήκοας.
ΘΗ. οὔκουν τις ὡς τάχιστα προσπόλων μολὼν
πρὸς τούσδε βωμοὺς πάντ' ἀναγκάσει λεὼν
ἄνιππον ἱππότην τε θυμάτων ἄπο
σπεύδειν ἀπὸ ῥυτῆρος, ἔνθα δίστομοι 900
μάλιστα συμβάλλουσιν ἐμπόρων ὁδοί,
ὡς μὴ παρέλθωσ' αἱ κόραι, γέλως δ' ἐγὼ
ξένῳ γένωμαι τῷδε, χειρωθεὶς βίᾳ.
ἴθ', ὡς ἄνωγα, σὺν τάχει. τοῦτον δ' ἐγώ,
εἰ μὲν δι' ὀργῆς ἧκον, ἧς ὅδ' ἄξιος, 905
ἄτρωτον οὐ μεθῆκ' ἂν ἐξ ἐμῆς χερός·
νῦν δ' ὥσπερ αὐτὸς τοὺς νόμους εἰσῆλθ' ἔχων,
τούτοισι κοὐκ ἄλλοισιν ἁρμοσθήσεται.
οὐ γάρ ποτ' ἔξει τῆσδε τῆς χώρας, πρὶν ἂν
κείνας ἐναργεῖς δεῦρό μοι στήσῃς ἄγων· 910
ἐπεὶ δέδρακας οὔτ' ἐμοῦ καταξίως
οὔθ' ὧν πέφυκας αὐτὸς οὔτε σῆς χθονός,
ὅστις δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν
κἄνευ νόμου κραίνουσαν οὐδέν, εἶτ' ἀφεὶς
τὰ τῆσδε τῆς γῆς κύρι' ὧδ' ἐπεισπεσὼν 915
ἄγεις θ' ἃ χρῄζεις καὶ παρίστασαι βίᾳ·
καί μοι πόλιν κένανδρον ἢ δούλην τινὰ
ἔδοξας εἶναι, κἄμ' ἴσον τῷ μηδενί.

καίτοι σε Θῆβαί γ' οὐκ ἐπαίδευσαν κακόν·
οὐ γὰρ φιλοῦσιν ἄνδρας ἐκδίκους τρέφειν, 920
οὐδ' ἄν σ' ἐπαινέσειαν, εἰ πυθοίατο
συλῶντα τἀμὰ καὶ τὰ τῶν θεῶν, βίᾳ
ἄγοντα φωτῶν ἀθλίων ἱκτήρια.
οὔκουν ἐγωγ' ἂν σῆς ἐπεμβαίνων χθονός,
οὐδ' εἰ τὰ πάντων εἶχον ἐνδικώτατα, 925
ἄνευ γε τοῦ κραίνοντος, ὅστις ἦν, χθονὸς
οὔθ' εἷλκον οὔτ' ἂν ἦγον, ἀλλ' ἠπιστάμην
ξένον παρ' ἀστοῖς ὡς διαιτᾶσθαι χρεών·
σὺ δ' ἀξίαν οὐκ οὖσαν αἰσχύνεις πόλιν
τὴν αὐτὸς αὑτοῦ, καί σ' ὁ πληθύων χρόνος 930
γέρονθ' ὁμοῦ τίθησι καὶ τοῦ νοῦ κενόν.
εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ νῦν,
τὰς παῖδας ὡς τάχιστα δεῦρ' ἄγειν τινά,
εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις
εἶναι βίᾳ τε κοὐχ ἑκών· καὶ ταῦτά σοι 935
τῷ νῷ θ' ὁμοίως κἀπὸ τῆς γλώσσης λέγω.

ΧΟ. ὁρᾷς ἵν' ἥκεις, ὦ ξέν'; ὡς ἀφ' ὧν μὲν εἶ
φαίνει δίκαιος, δρῶν δ' ἐφευρίσκει κακά.

ΚΡ. ἐγὼ οὔτ' ἄνανδρον τήνδε τὴν πόλιν λέγων,
ὦ τέκνον Αἰγέως, οὔτ' ἄβουλον, ὡς σὺ φῄς, 940
τοὔργον τόδ' ἐξέπραξα, γιγνώσκων δ' ὅτι
οὐδείς ποτ' αὐτοὺς τῶν ἐμῶν ἂν ἐμπέσοι
ζῆλος ξυναίμων, ὥστ' ἐμοῦ τρέφειν βίᾳ.
ἤδη δ' ὀθούνεκ' ἄνδρα καὶ πατροκτόνον
κἄναγνον οὐ δεξοίατ', οὐδ' ὅτῳ γάμοι 945
ξυνόντες εὑρέθησαν ἀνόσιοι τέκνων.
τοιοῦτον αὐτοῖς Ἄρεος εὔβουλον πάγον
ἐγὼ ξυνῄδη χθόνιον ὄνθ', ὃς οὐκ ἐᾷ
τοιούσδ' ἀλήτας τῆδ' ὁμοῦ ναίειν πόλει·
ᾧ πίστιν ἴσχων τήνδ' ἐχειρούμην ἄγραν. 950
καὶ ταῦτ' ἂν οὐκ ἔπρασσον, εἰ μή μοι πικρὰς
αὐτῷ τ' ἀρὰς ἠρᾶτο καὶ τῷμῷ γένει·

ἀνθ' ὧν πεπονθὼς ἠξίουν τάδ' ἀντιδρᾶν.
θυμοῦ γὰρ οὐδὲν γῆράς ἐστιν ἄλλο πλὴν
θανεῖν· θανόντων δ' οὐδὲν ἄλγος ἅπτεται. 955
πρὸς ταῦτα πράξεις οἷον ἂν θέλῃς· ἐπεὶ
ἐρημία με, κεἰ δίκαι' ὅμως λέγω,
σμικρὸν τίθησι· πρὸς δὲ τὰς πράξεις ὅμως,
καὶ τηλικόσδ' ὤν, ἀντιδρᾶν πειράσομαι.

ΟΙ. ὦ λῆμ' ἀναιδές, τοῦ καθυβρίζειν δοκεῖς, 960
πότερον ἐμοῦ γέροντος, ἢ σαυτοῦ, τόδε;
ὅστις φόνους μοι καὶ γάμους καὶ συμφορὰς
τοῦ σοῦ διῆκας στόματος, ἃς ἐγὼ τάλας
ἤνεγκον ἄκων· θεοῖς γὰρ ἦν οὕτω φίλον,
τάχ' ἄν τι μηνίουσιν εἰς γένος πάλαι. 965
ἐπεὶ καθ' αὑτόν γ' οὐκ ἂν ἐξεύροις ἐμοὶ
ἁμαρτίας ὄνειδος οὐδὲν ἀνθ' ὅτου
τάδ' εἰς ἐμαυτὸν τοὺς ἐμούς θ' ἡμάρτανον.
ἐπεὶ δίδαξον, εἴ τι θέσφατον πατρὶ
χρησμοῖσιν ἱκνεῖθ' ὥστε πρὸς παίδων θανεῖν, 970
πῶς ἂν δικαίως τοῦτ' ὀνειδίζοις ἐμοί,
ὃς οὔτε βλάστας πω γενεθλίους πατρός,
οὐ μητρὸς εἶχον, ἀλλ' ἀγέννητος τότ' ἦ;
εἰ δ' αὖ φανεὶς δύστηνος, ὡς ἐγὼ 'φάνην,
ἐς χεῖρας ἦλθον πατρὶ καὶ κατέκτανον, 975
μηδὲν ξυνιεὶς ὧν ἔδρων εἰς οὕς τ' ἔδρων,
πῶς *δὰν τό γ' ἄκον πρᾶγμ' ἂν εἰκότως ψέγοις;
μητρὸς δέ, τλῆμον, οὐκ ἐπαισχύνει γάμους
οὔσης ὁμαίμου σῆς μ' ἀναγκάζων λέγειν
οἵους ἐρῶ τάχ'· οὐ γὰρ οὖν σιγήσομαι, 980
σοῦ γ' εἰς τόδ' ἐξελθόντος ἀνόσιον στόμα.
ἔτικτε γὰρ μ' ἔτικτεν, ὤμοι μοι κακῶν,
οὐκ εἰδότ' οὐκ εἰδυῖα, καὶ τεκοῦσά με
αὐτῆς ὄνειδος παῖδας ἐξέφυσέ μοι.
ἀλλ' ἐν γὰρ οὖν ἔξοιδα, σὲ μὲν ἑκόντ' ἐμὲ 985
κείνην τε ταῦτα δυστομεῖν· ἐγὼ δέ νιν

ἄκων ἔρημα, φθέγγομαί τ' ἄκων τάδε.
ἀλλ' οὐ γὰρ οὔτ' ἐν τοῖσδ' ἀκούσομαι κακὸς
γράμμασιν οὔθ' ὧδε αἰὲν ἐμφαρεῖς σύ μοι
φρόνησε πικρόφρονες ἐξονειδίζων πικρῶς. 990
ἐν γὰρ μ' ἄμαψαι μοῦνον ὧν σ' ἀπαστορῶ.
εἴ τίς τε τὼν δίκαιον αὐτίκ' ἐνθάδε
κτείνει παραστάς, πότερα ποινᾶι ἂν εἶ
πατήρ σ' ὁ κείνων, ἢ τίνοι' ἂν εὐθέως;
δοκῶ μέν, εἴπερ ζῆν φιλεῖς, τὼν αἴτιων 995
τίνοι' ἄν, οὐδὲ τοὔνδικον πεμῷλέποις.
τοιαῦτα μέντοι κἀὐτὸς εἰσέβην κακά,
θεῶν ἀγώνων οἷς ἐγὼ οὐδὲ τὴν πατρὸς
ψυχὴν ἂν οἶμαι ζῶσαν ἀντεπεῖν ἐμοί.
σὺ δ', εἰ γὰρ οὐ δίκαιος, ἀλλ' ἄκων καλὼν 1000
λέγεις νομίζων, ῥητὸν ἄρρητόν τ' ἔπος,
τοιαῦτ' ὀνειδίζεις με τῶνδ' ἐναντίον.
καί σοι τὸ Θησέως ὄνομα βοηθοῦσα καλόν,
καὶ τὰς Ἀθήνας, ὡς κατῴκηται καλῶς·
κἀμὲ ὧδ' ἐπαινῶν πολλὰ τοῦδ' ἐκλανθάνει, 1005
ὀθούνεκ' εἴ τις γῆ θεοὺς ἐπίσταται
τιμᾶν σεβίζειν, ἥδε τοῦθ' ὑπερφέρει,
ἀφ' ἧς σὺ κλέψας τὸν ἱκέτην γέροντ' ἐμὲ
αὐτόν τ' ἐχειροῦ τὰς κόρας τ' οἴχει λαβών.
ἀνθ' ὧν ἐγὼ νῦν τάσδε τὰς θεὰς ἐμοὶ 1010
καλῶν ἱκνοῦμαι καὶ κατασκήπτω λεταῖς
ἐλθεῖν ἀρωγοὺς ξυμμάχους θ', ὡ' ἐκμάθῃς
οἷων ὑπ' ἀνδρῶν ἥδε φρουρεῖται πόλις.

ΧΟ. ὁ ξεῖνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ
αὐτοῦ πανώλεις, ἄξιαι δ' ἀμυναθεῖν. 1015

ΘΗ. ἅλις λόγων· ὡς οἱ μὲν ἐξηρπασμένοι
σπεύδουσιν, ἡμεῖς δ' οἱ παθόντες ἕσταμεν.

ΚΡ. τί δῆτ' ἀμαυρῷ φωτὶ προστάσσεις ποιεῖν;

ΘΗ. ὁδοῦ κατάρχειν τῆς ἐκεῖ, πομπὸν δέ με
χωρεῖν, ἵν', εἰ μὲν ἐν τόποισι τοῖσδ' ἔχεις 1020

τὰς παῖδας ἡμῶν, αὐτὸς ἐκδείξῃς ἐμοί·
εἰ δ' ἐγκρατεῖς φεύγουσιν, οὐδὲν δεῖ πονεῖν·
ἄλλοι γὰρ οἱ σπεύδοντες, οὓς οὐ μή ποτε
χώρας φυγόντες τῆσδ' ἐπεύξωνται θεοῖς.
ἀλλ' ἐξυφηγοῦ· γνῶθι δ' ὡς ἔχων ἔχει 1025
καί σ' εἷλε θηρῶνθ' ἡ τύχη· τὰ γὰρ δόλῳ
τῷ μὴ δικαίῳ κτήματ' οὐχὶ σώζεται.
κοὐκ ἄλλον ἕξεις εἰς τόδ'· ὡς ἔξοιδά σε
οὐ ψιλὸν οὐδ' ἄσκευον ἐς τοσήνδ' ὕβριν
ἥκοντα τόλμης τῆς παρεστώσης τανῦν, 1030
ἀλλ' ἔσθ' ὅτῳ σὺ πιστὸς ὢν ἔδρας τάδε.
ἃ δεῖ μ' ἀθρῆσαι, μηδὲ τήνδε τὴν πόλιν
ἐνὸς ποιῆσαι φωτὸς ἀσθενεστέραν.
νοεῖς τι τούτων, ἢ μάτην τὰ νῦν τέ σοι
δοκεῖ λελέχθαι χὤτε ταῦτ' ἐμηχανῶ; 1035

ΚΡ. οὐδὲν σὺ μεμπτὸν ἐνθάδ' ὢν ἐρεῖς ἐμοί·
οἴκοι δὲ χἠμεῖς εἰσόμεσθ' ἃ χρὴ ποιεῖν.

ΘΗ. χωρῶν ἀπείλει νυν· σὺ δ' ἡμίν, Οἰδίπους,
ἔκηλος αὐτοῦ μίμνε, πιστωθεὶς ὅτι,
ἢν μὴ θάνω 'γὼ πρόσθεν, οὐχὶ παύσομαι 1040
πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων.

ΟΙ. ὄναιο, Θησεῦ, τοῦ τε γενναίου χάριν
καὶ τῆς πρὸς ἡμᾶς ἐνδίκου προμηθίας.

ΧΟ. στρ.α. εἴην ὅθι δαΐων
ἀνδρῶν τάχ' ἐπιστροφαὶ 1045
τὸν χαλκοβόαν Ἄρη
μίξουσιν, ἢ πρὸς Πυθίαις,
ἢ λαμπάσιν ἀκταῖς,
οὗ πότνιαι σεμνὰ τιθηνοῦνται τέλη 1050
θνατοῖσιν, ὧν καὶ χρυσέα
κλῆς ἐπὶ γλώσσᾳ βέβακε
προσπόλων Εὐμολπιδῶν·
ἔνθ' οἶμαι τὸν ἐγρεμάχαν
Θησέα καὶ τὰς διστόλους 1055

ἀδρήσας ἀδελφὰς
αὐτάρκει τάχ' ἀμμίξειν βοᾷ
τούσδ' ἀνὰ χώρους·
ἀντ.α. ἢ που τὸν ἑῴεσπερον
πέτραις νιφάδος πελῶσ' 1060
Οἰάτιδος ἐκ νομοῦ,
πώλοισιν, ἢ ῥιμφαρμάτοις
φεύγοντες ἁμίλλαις.
ἰλλώσεται· δεινὸς ὁ προσχώρων Ἄρης, 1065
δεινὰ δὲ Θησειδᾶν ἀκμά.
πᾶς γὰρ ἀστράπτει χαλινός,
πᾶσα δ' ὁρμᾶται κατ' ἀμ-
πυκτήρια φάλαρα πώλων
ἅμβασις, οἳ τὰν ἱππίαν 1070
τιμῶσιν Ἀθάναν
καὶ τὸν πόντιον γαιάοχον
Ῥέας φίλον υἱόν.
στρ.β. ἔρδουσιν, ἢ μέλλουσιν; ὡς 1074
προμνᾶται τί μοι
γνώμα τάχ' ἀνδώσειν
τὰν δεινὰ τλᾶσαν, δεινὰ δ' εὑροῦσαν πρὸς αὐθαίμων πάθη.
τελεῖ τελεῖ Ζεύς τι κατ' ἄμαρ·
μάντις εἶμ' ἐσθλῶν ἀγώνων. 1080
εἶθ' ἀελλαία ταχύρρωστος πελειὰς
αἰθερίαις νεφέλαις κύρσαιμι τῶνδ' ἀγώνων
θεωρήσασα τοὐμὸν ἅμμα.
ἀντ.β. ἰὼ Ζεῦ, πάνταρχε θεῶν, 1085
* πανετάντας, πόροις
γᾶς τᾶσδε δαμούχοις
σθένει Ἀνικατείῳ τὸν εὔαγρον τελειῶσαι λόχον,
σεμνά τε παῖς Παλλὰς Ἀθάνα. 1090
καὶ τὸν ἀγρεύταν Ἀπόλλω
καὶ κασιγνήταν πανκοστίκταν ὀπαδὸν
ἀκυπόδων ἐλάφων στέργω δαπλᾶς ἀρωγάς

μολεῖν γᾷ τᾷδε καὶ πολίταις. 1095
ὦ ξεῖν' ἀλῆτα, τῷ σκοπῷ μὲν οὐκ ἐρεῖς
ὡς ψευδόμαντις· τὰς κόρας γὰρ εἰσορῶ
τάσδ' ἄσσον αὖθις ὧδε προσπολουμένας
ΟΙ. ποῦ ποῦ; τί φῄς; πῶς εἶπας; ΑΝ. ὦ πάτερ πάτερ,
τίς ἂν θεῶν σοι τόνδ' ἄριστον ἄνδρ' ἰδεῖν 1100
δοίη, τὸν ἡμᾶς δεῦρο προσπέμψαντά σοι;
ΟΙ. ὦ τέκνον, ἦ πάρεστον; ΑΝ. αἵδε γὰρ χέρες
Θησέως ἔσωσαν φιλτάτων τ' ὀπαόνων.
ΟΙ. προσέλθετ', ὦ παῖ, πατρί, καὶ τὸ μηδαμὰ
ἐλπισθὲν ἥξειν σῶμα βαστάσαι δότε. 1105
ΑΝ. αἰτεῖς ἃ τεύξει· σὺν πόθῳ γὰρ ἡ χάρις.
ΟΙ. ποῦ δῆτα, ποῦ 'στον; ΑΝ. αἵδ' ὁμοῦ πελάζομεν.
ΟΙ. ὦ φίλτατ' ἔρνη. ΑΝ. τῷ τεκόντι πᾶν φίλον.
ΟΙ. ὦ σκῆπτρα φωτός. ΑΝ. δυσμόρου γε δύσμορα.
ΟΙ. ἔχω τὰ φίλτατ', οὐδ' ἔτ' ἂν πανάθλιος 1110
θανὼν ἂν εἴην σφῷν παρεστώσαιν ἐμοί.
ἐρείσατ', ὦ παῖ, πλευρὸν ἀμφιδέξιον
*ἐμφύντε τῷ φύσαντι, κἀναπαύσετον
τοῦ πρόσθ' ἐρήμου τοῦδε δυστήνου πλάνου.
καί μοι τὰ πραχθέντ' εἴπαθ' ὡς βράχιστ', ἐπεὶ 1115
ταῖς τηλικαῖσδε σμικρὸς ἐξαρκεῖ λόγος.
ΑΝ. ὅδ' ἔσθ' ὁ σώσας· τοῦδε χρὴ κλύειν, πάτερ,
καὶ σοί τε τοὔργον *τοῦτ' *ἐμοί τ' ἔσται βραχύ.
ΟΙ. ὦ ξεῖνε, μὴ θαύμαζε, πρὸς τὸ λιπαρὲς
τέκν' εἰ φανέντ' ἄελπτα μηκύνω λόγον. 1120
ἐπίσταμαι γὰρ τήνδε τὴν ἐς τάσδε μοι
τέρψιν παρ' ἄλλου μηδενὸς πεφασμένην.
σὺ γάρ νιν ἐξέσωσας, οὐκ ἄλλος βροτῶν.
καί σοι θεοὶ πόροιεν ὡς ἐγὼ θέλω,
αὐτῷ τε καὶ γῇ τῇδ'· ἐπεὶ τό γ' εὐσεβὲς 1125
μόνοις παρ' ὑμῖν εὗρον ἀνθρώπων ἐγὼ
καὶ τοὐπιεικὲς καὶ τὸ μὴ ψευδοστομεῖν.
εἰδὼς δ' ἀμύνω τοῖσδε τοῖς λόγοις τάδε.

ἔχω γὰρ ἄχω διὰ σὲ καὶ κ' ἄλλων βροτῶν.
καί μοι χέρ', ἄναξ, δεξιὰν ὄρεξον. ὡς
ψαύσω φιλήσω τ', εἰ θέμις, τὸ σὸν κάρα.
καίτοι τί φαυῶ; πῶς δ' ἂν ἄθλιος γενὸς
θεοῖν θελήσαιμ' ἁγνός, ᾧ τίς οὐκ ἔτι
κηλὶς κακῶν ξένοικος; οὐκ ἔγωγέ σε,
οὐδ' οὖν ἐάσω. τοῖς γὰρ ἐμπείροις βροτῶν
μόνοις οἷόν τε συνταλαιπωρεῖν τάδε.
σὺ δ' αὐτόθεν μοι χαῖρε καὶ τὰ λοιπά μου
μέλου δικαίως, ὥσπερ ἐς τόδ' ἡμέρας.

ΘΗ. οὔτ' εἴ τι μῆκος τῶν λόγων ἔθου πλέον,
τέκνοισι τερφθεὶς τοῖσδε, θαυμάσας ἔχω,
οὐδ' εἰ πρὸ τοῦμοῦ προὔλαβες τὰ τῶνδ' ἔπη.
βάρος γὰρ ἡμᾶς οὐδὲν ἐκ τούτων ἔχει.
οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν
λαμπρὸν ποιεῖσθαι μᾶλλον ἢ τοῖς δρωμένοις.
δείκνυμι δ· ὧν γὰρ ὤμοσ' οὐκ ἐψευσάμην
οὐδέν σε, πρέσβυ. τάσδε γὰρ πάρειμ' ἄγων
ζώσας, ἀκραιφνεῖς τῶν κατηπειλημένων.
χὤπως μὲν ἀγὼν ἠρέθη τί δεῖ μάτην
κομπεῖν, ἃ γ' εἴσει καὐτὸς ἐκ ταύταιν ξυνών;
λόγος δ' ὃς ἐμπέπτωκεν ἀρτίως ἐμοὶ
στείχοντι δεῦρο, συμβαλοῦ γνώμην, ἐπεὶ
σμικρὸς μὲν εἰπεῖν, ἄξιος δὲ θαυμάσαι.
πρᾶγος δ' ἀτίζειν οὐδὲν ἄνθρωπον χρεών.

ΟΙ. τί δ' ἔστι, τέκνον Αἰγέως; δίδασκέ με,
ὡς μὴ εἰδότ' αὐτὸν μηδὲν ὧν σὺ πυνθάνει.

ΘΗ. φασίν τιν' ἡμῖν ἄνδρα, σοὶ μὲν ἔμπολιν
οὐκ ὄντα, συγγενῆ δέ, προσπεσόντα πως
βωμῷ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ
θύων ἔκυρον ἡνίχ' ὡρμώμην ἐγώ.

ΟΙ. ποδαπόν; τί προσχρῄζοντα τῷ θακήματι;

ΘΗ. οὐκ οἶδα πλὴν ἕν· σοῦ γάρ, ὡς λέγουσί μοι,
βραχύν τιν' αἰτεῖ μῦθον οὐκ ὄγκου πλέων.

ΟΙ. ποῖόν τιν' ; οὐ γὰρ ἥδ' ἕδρα σμικροῦ λόγου.
ΘΗ. σοὶ φασὶν αὐτὸν ἐς λόγους ἐλθεῖν μολόντ'
αἰτεῖν ἀπελθεῖν τ' ἀσφαλῶς τῆς δεῦρ' ὁδοῦ. 1165
ΟΙ. τίς δῆτ' ἂν εἴη τήνδ' ὁ προσθακῶν ἕδραν ;
ΘΗ. ὅρα κατ' Ἄργος εἴ τις ὑμὶν ἐγγενὴς
ἔσθ', ὅστις ἄν σου τοῦτο προσχρῄζοι τυχεῖν.
ΟΙ. ὦ φίλτατε, σχὲς οὕπερ εἶ. ΘΗ. τί δ' ἔστι σοι ;
ΟΙ. μή μου δεηθῇς. ΘΗ. πράγματος ποίου ; λέγε. 1170
ΟΙ. ἕξοιδ' ἀκούων τῶνδ' ὅς ἐσθ' ὁ προστάτης.
ΘΗ. καὶ τίς ποτ' ἐστίν, ὅν γ' ἐγὼ ψέξαιμί τι ;
ΟΙ. παῖς οὑμός, ὦναξ, στυγνός, οὗ λόγων ἐγὼ
ἥλγιστ' ἂν ἀνδρῶν ἐξανασχοίμην κλύων.
ΘΗ. τί δ' ; οὐκ ἀκούειν ἔστι, καὶ μὴ δρᾶν ἃ μὴ 1175
χρῄζεις ; τί σοι τοῦτ' ἐστὶ λυπηρόν, κλύειν ;
ΟΙ. ἔχθιστον, ὦναξ, φθέγμα τοῦθ' ἥκει πατρί·
καὶ μή μ' ἀνάγκη προσβάλῃς τάδ' εἰκαθεῖν.
ΘΗ. ἀλλ' εἰ τὸ θάκημ' ἐξαναγκάζει, σκόπει·
μή σοι πρόνοι' ᾖ τοῦ θεοῦ φυλακτέα. 1180
ΑΝ. πάτερ, πιθοῦ μοι, κεἰ νέα παραινέσω.
τὸν ἄνδρ' ἔασον τόνδε τῇ θ' αὑτοῦ φρενὶ
χάριν παρασχεῖν τῷ θεῷ θ' ἃ βούλεται,
καὶ νῷν ὕπεικε τὸν κασίγνητον μολεῖν.
οὐ γάρ σε, θάρσει, πρὸς βίαν παρασπάσει 1185
γνώμης, ἃ μή σοι συμφέροντα λέξεται.
λόγων δ' ἀκοῦσαι τίς βλάβη ; τά τοι καλῶς
εὑρημέν' ἔργα τῷ λόγῳ μηνύεται.
ἔφυσας αὐτόν· ὥστε μηδὲ δρῶντά σε
τὰ τῶν *κάκιστα δυσσεβεστάτων, πάτερ, 1190
θέμις σέ γ' εἶναι κεῖνον ἀντιδρᾶν κακῶς.
ἀλλ' αὐτόν—εἰσὶ χἀτέροις γοναὶ κακαὶ
καὶ θυμὸς ὀξύς, ἀλλὰ νουθετούμενοι
φίλων ἐπῳδαῖς ἐξεπᾴδονται φύσιν.
σὺ δ' εἰς ἐκεῖνα, μὴ τὰ νῦν, ἀποσκόπει 1195
πατρῷα καὶ μητρῷα πήμαθ' ἅπαθες,

κἂν κεῖνα λεύσσῃς, οἶδ' ἐγώ, γνώσει κακοῦ
θυμοῦ τελευτὴν ὡς κακὴ προσγίγνεται.
ἔχεις γὰρ οὐχὶ βαιὰ τἀνθυμήματα,
τῶν σῶν ἀδέρκτων ὀμμάτων τητώμενος. 1200
ἀλλ' ἡμὶν εἶκε. λιπαρεῖν γὰρ οὐ καλὸν
δίκαια προσχρῄζουσιν, οὐδ' αὐτὸν μὲν εὖ
πάσχειν, παθόντα δ' οὐκ ἐπίστασθαι τίνειν.

ΟΙ. τέκνον, βαρεῖαν ἡδονὴν νικᾶτέ με
λέγοντες· ἔστω δ' οὖν ὅπως ὑμῖν φίλον. 1205
μόνον, ξέν', εἴπερ κεῖνος ὧδ' ἐλεύσεται,
μηδεὶς κρατείτω τῆς ἐμῆς ψυχῆς ποτέ.

ΘΗ. ἅπαξ τὰ τοιαῦτ', οὐχὶ δὶς χρῄζω κλύειν,
ὦ πρέσβυ. κομπεῖν δ' οὐχὶ βούλομαι· σὺ δὲ
σῶς ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν. 1210

ΧΟ. στρ. ὅστις τοῦ πλέονος μέρους χρῄζει τοῦ μετρίου παρεὶς
ζώειν, σκαιοσύναν φυλάσσων ἐν ἐμοὶ κατάδηλος ἔσται.
ἐπεὶ πολλὰ μὲν αἱ μακραὶ ἁμέραι κατέθεντο δὴ 1215
λύπας ἐγγυτέρω, τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου,
ὅταν τις ἐς πλέον πέσῃ
τοῦ θέλοντος· *ὁ δ' ἐπίκουρος ἰσοτέλεστος, 1220
Ἅιδος ὅτε μοῖρ' ἀνυμέναιος
ἄλυρος ἄχορος ἀναπέφηνε,
θάνατος ἐς τελευτάν.

ἀντ. μὴ φῦναι τὸν ἅπαντα νικᾷ λόγον· τὸ δ', ἐπεὶ φανῇ, 1225
βῆναι κεῖθεν ὅθεν περ ἥκει πολὺ δεύτερον ὡς τάχιστα.
ὡς εὖτ' ἂν τὸ νέον παρῇ, κούφας ἀφροσύνας φέρον, 1230
τίς πλάγχθη †πολύμοχθος ἔξω; τίς οὐ καμάτων ἔνι;
φόνοι, στάσεις, ἔρις, μάχαι
καὶ φθόνος· τό τε κατάμεμπτον ἐπιλέλογχε 1235
πύματον ἀκρατὲς ἀπροσόμιλον
γῆρας ἄφιλον, ἵνα πρόπαντα
κακὰ κακῶν ξυνοικεῖ.

ἐπ. ἐν ᾧ τλάμων ὅδ', οὐκ ἐγὼ μόνος,
πάντοθεν βόρειος ὥς τις 1240

ἀκτὰ κυματοπλὴξ χειμερία κλονεῖται,
ὡς καὶ τόνδε κατάκρας
δειναὶ κυματοαγεῖς
ἄται κλονέουσιν ἀεὶ ξυνοῦσαι,
αἱ μὲν ἀπ' ἀελίου δυσμᾶν, 1245
αἱ δ' ἀνατέλλοντος,
αἱ δ' ἀνὰ μέσσαν ἀκτῖν',
αἱ δὲ νυχιᾶν ἀπὸ ῥιπᾶν.

AN. καὶ μὴν ὅδ' ἡμῖν, ὡς ἔοικεν, ὁ ξένος,
—ἀνδρῶν γε μοῦνος, ὦ πάτερ,—δι' ὄμματος 1250
ἀστακτὶ λείβων δάκρυον ὧδ' ὁδοιπορεῖ.

OI. τίς οὗτος;

AN. ὅνπερ καὶ πάλαι κατείχομεν
γνώμῃ, πάρεστι δεῦρο Πολυνείκης ὅδε.

ΠΟΛΥΝΕΙΚΗΣ.

οἴμοι, τί δράσω; πότερα τἀμαυτοῦ κακὰ
πρόσθεν δακρύσω, παῖδες, ἢ τὰ τοῦδ' ὁρῶν 1255
πατρὸς γέροντος; ὃν ξένης ἐπὶ χθονὸς
σὺν σφῷν ἐφεύρηκ' ἐνθάδ' ἐκβεβλημένον
ἐσθῆτι σὺν τοιᾷδε, τῆς ὁ δυσφιλὴς
γέρων γέροντι συγκατῴκηκεν *πίνος
πλευρὰν μαραίνων, κρατὶ δ' ὀμματοστερεῖ 1260
κόμη δι' αὔρας ἀκτένιστος ᾄσσεται·
ἀδελφὰ δ', ὡς ἔοικε, τούτοισιν φορεῖ
τὰ τῆς ταλαίνης νηδύος θρεπτήρια.
ἀγὼ πανώλης ὄψ' ἄγαν ἐκμανθάνω·
καὶ μαρτυρῶ κάκιστος ἀνθρώπων τροφαῖς 1265
ταῖς σαῖσιν ἥκειν· τἀμὰ μὴ 'ξ ἄλλων πύθῃ.
ἀλλ' ἔστι γὰρ καὶ Ζηνὶ σύνθακος θρόνων
Αἰδὼς ἐπ' ἔργοις πᾶσι, καὶ πρὸς σοί, πάτερ,
παρασταθήτω. τῶν γὰρ ἡμαρτημένων
ἄκη μέν ἐστι, προσφορὰ δ' οὐκ ἔστ' ἔτι. 1270
τί σιγᾷς;
φώνησον, ὦ πάτερ, τι· μή μ' ἀποστραφῇς.

οὐδ' ἀνταμείβει μ' οὐδέν; ἀλλ' ἀτιμάσας
πέμψεις ἄνευδος, οὐδ' ἃ μηνίεις φράσας;
ὦ σπέρματ' ἀνδρὸς τοῦδ', ἐμαὶ δ' ὁμαίμονες, 1275
πειράσατ' ἀλλ' ὑμεῖς γε κινῆσαι πατρὸς
τὸ δυσπρόσοιστον κἀπροσήγορον στόμα,
ὡς μή μ' ἄτιμον, τοῦ θεοῦ γε προστάτην,
οὕτως ἀφῇ γε μηδὲν ἀντειπὼν ἔπος.
ΑΝ. λέγ', ὦ ταλαίπωρ', αὐτὸς ὧν χρείᾳ πάρει. 1280
τὰ πολλὰ γάρ τοι ῥήματ' ἢ τέρψαντά τι,
ἢ δυσχεράναντ', ἢ κατοικτίσαντά πως,
παρέσχε φωνὴν τοῖς ἀφωνήτοις τινά.
ΠΟ. ἀλλ' ἐξερῶ· καλῶς γὰρ ἐξηγεῖ σύ μοι·
πρῶτον μὲν αὐτὸν τὸν θεὸν ποιούμενος 1285
ἀρωγόν, ἔνθεν μ' ὧδ' ἀνέστησεν μολεῖν
ὁ τῆσδε τῆς γῆς κοίρανος, διδοὺς ἐμοὶ
λέξαι τ' ἀκοῦσαί τ' ἀσφαλεῖ σὺν ἐξόδῳ.
καὶ ταῦτ' ἀφ' ὑμῶν, ὦ ξένοι, βουλήσομαι
καὶ ταῖνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί. 1290
ἃ δ' ἦλθον ἤδη σοι θέλω λέξαι, πάτερ.
γῆς ἐκ πατρῴας ἐξελήλαμαι φυγάς,
τοῖς σοῖς πανάρχοις οὕνεκ' ἐνθακεῖν θρόνοις
γονῇ πεφυκὼς ἠξίουν γεραιτέρᾳ.
ἀνθ' ὧν μ' Ἐτεοκλῆς, ὧν φύσει νεώτερος, 1295
γῆς ἐξέωσεν, οὔτε νικήσας λόγῳ
οὔτ' εἰς ἔλεγχον χειρὸς οὐδ' ἔργου μολών,
πόλιν δὲ πείσας. ὧν ἐγὼ μάλιστα μὲν
τὴν σὴν Ἐρινὺν αἰτίαν εἶναι λέγω·
ἔπειτα κἀπὸ μάντεων ταύτῃ κλύω. 1300
ἐπεὶ γὰρ ἦλθον Ἄργος ἐς τὸ Δωρικόν,
λαβὼν Ἄδραστον πενθερὸν ξυνωμότας
ἔστησ' ἐμαυτῷ γῆς ὅσοιπερ Ἀπίας
πρῶτοι καλοῦνται καὶ τετίμηνται δόρει,
ὅπως τὸν ἑπτάλογχον ἐς Θήβας στόλον 1305
ξὺν τοῖσδ' ἀγείρας ἢ θάνοιμι παγκάκως,

ἢ τοὺς τάδ' ἐκπράξαντας ἐκβάλοιμι γῆς.
εἶεν· τί δῆτα νῦν ἀφιγμένος κυρῶ;
σοὶ προστροπαίους, ὦ πάτερ, λιτὰς ἔχων,
αὐτός τ' ἐμαυτοῦ ξυμμάχων τε τῶν ἐμῶν, 1310
οἳ νῦν σὺν ἑπτὰ τάξεσιν σὺν ἑπτά τε
λόγχαις τὸ Θήβης πεδίον ἀμφεστᾶσι πᾶν·
οἷος δορυσσοῦς Ἀμφιάρεως, τὰ πρῶτα μὲν
δόρει κρατύνων, πρῶτα δ' οἰωνῶν ὁδοῖς·
ὁ δεύτερος δ' Αἰτωλὸς Οἰνέως τόκος· 1315
Τυδεύς· τρίτος δ' Ἐτέοκλος, Ἀργεῖος γεγώς·
τέταρτον Ἱππομέδοντ' ἀπέστειλεν πατὴρ
Ταλαός· ὁ πέμπτος δ' εὔχεται κατασκαφῇ
Καπανεὺς τὸ Θήβης ἄστυ δηώσειν πυρί·
ἕκτος δὲ Παρθενοπαῖος Ἀρκὰς ὄρνυται, 1320
ἐπώνυμος τῆς πρόσθεν ἀδμήτης χρόνῳ
μητρὸς λοχευθείς, πιστὸς Ἀταλάντης γόνος·
ἐγὼ δὲ σός, κεἰ μὴ σός, ἀλλὰ τοῦ κακοῦ
πότμου φυτευθείς, σός γέ τοι καλούμενος,
ἄγω τὸν Ἄργους ἄφοβον ἐς Θήβας στρατόν. 1325
οἵ σ' ἀντὶ παίδων τῶνδε καὶ ψυχῆς, πάτερ,
ἱκετεύομεν ξύμπαντες ἐξαιτούμενοι
μῆνιν βαρεῖαν εἰκαθεῖν ὁρμωμένῳ
τῷδ' ἀνδρὶ τοὐμοῦ πρὸς κασιγνήτου τίσιν,
ὅς μ' ἐξέωσε κἀπεσύλησεν πάτρας. 1330
εἰ γάρ τι πιστόν ἐστιν ἐκ χρηστηρίων,
οἷς ἂν σὺ προσθῇ, τοῖσδ' ἔφασκ' εἶναι κράτος.
πρός νύν σε κρηνῶν καὶ θεῶν ὁμογνίων
αἰτῶ πιθέσθαι καὶ παρεικαθεῖν, ἐπεὶ
πτωχοὶ μὲν ἡμεῖς καὶ ξένοι, ξένος δὲ σύ· 1335
ἄλλους δὲ θωπεύοντες οἰκοῦμεν σύ τε
κἀγώ, τὸν αὐτὸν δαίμον' ἐξειληφότες.
ὁ δ' ἐν δόμοις τύραννος, ὦ τάλας ἐγώ,
κοινῇ καθ' ἡμῶν ἐγγελῶν ἀβρύνεται·
ὃν, εἰ σὺ τῆμῇ ξυμπαραστήσει φρενί, 1340

βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ διασκεδῶ.
ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμαυτόν, κεῖνον ἐκβαλὼν βίᾳ.
καὶ ταῦτα σοῦ μὲν ξυνθέλοντος ἔστι μοι
κομπεῖν, ἄνευ σοῦ δ' οὐδὲ σωθῆναι σθένω. 1345

ΧΟ. τὸν ἄνδρα, τοῦ πέμψαντος οὕνεκ', Οἰδίπους,
εἰπὼν ὁποῖα ξύμφορ' ἔκπεμψαι πάλιν.

ΟΙ. ἀλλ' εἰ μέν, ἄνδρες, τῆσδε δημοῦχος χθονὸς
μὴ 'τύγχαν' αὐτὸν δεῦρο προσπέμψας ἐμοὶ
Θησεύς, δικαιῶν ὥστ' ἐμοῦ κλύειν λόγους, 1350
οὔ τἄν ποτ' ὀμφῆς τῆς ἐμῆς ἐπήσθετο·
νῦν δ' ἀξιωθεὶς εἶσι κἀκούσας γ' ἐμοῦ
τοιαῦθ' ἃ τὸν τοῦδ' οὔ ποτ' εὐφρανεῖ βίον·
ὅς γ', ὦ κάκιστε, σκῆπτρα καὶ θρόνους ἔχων,
ἃ νῦν ὁ σὸς ξύναιμος ἐν Θήβαις ἔχει, 1355
τὸν αὐτὸς αὑτοῦ πατέρα τόνδ' ἀπήλασας
κἄθηκας ἄπολιν καὶ στολὰς ταύτας φορεῖν,
ἃς νῦν δακρύεις εἰσορῶν, ὅτ' ἐν πόνῳ
ταὐτῷ βεβηκὼς τυγχάνεις κακῶν ἐμοί.
οὐ κλαυστὰ δ' ἐστίν, ἀλλ' ἐμοὶ μὲν οἰστέα 1360
τάδ', ὥσπερ ἂν ζῶ, σοῦ φονέως μεμνημένος.
σὺ γάρ με μόχθῳ τῷδ' ἔθηκας ἔντροφον,
σύ μ' ἐξέωσας· ἐκ σέθεν δ' ἀλώμενος
ἄλλους ἐπαιτῶ τὸν καθ' ἡμέραν βίον.
εἰ δ' ἐξέφυσα τάσδε μὴ 'μαντῷ τροφοὺς 1365
τὰς παῖδας, ἦ τἂν οὐκ ἂν ἦ, τὸ σὸν μέρος·
νῦν δ' αἵδε μ' ἐκσώζουσιν, αἵδ' ἐμαὶ τροφοί,
αἵδ' ἄνδρες, οὐ γυναῖκες, εἰς τὸ συμπονεῖν·
ὑμεῖς δ' ἀπ' ἄλλου κοὐκ ἐμοῦ πεφύκατον.
τοιγάρ σ' ὁ δαίμων εἰσορᾷ μὲν οὔ τί που 1370
ὡς αὐτίκ', εἴπερ οἵδε κινοῦνται λόχοι
πρὸς ἄστυ Θήβης. οὐ γὰρ ἔσθ' ὅπως πόλιν
κείνην ἐρεῖ τις, ἀλλὰ πρόσθεν αἵματι
πεσεῖ μιανθεὶς χὠ σύναιμος ἐξ ἴσου.

τοιάσδ' ἀρὰς σφῷν πρόσθε τ' ἐξανῆκ' ἐγὼ 1375
νῦν τ' ἀνακαλοῦμαι ξυμμάχους ἐλθεῖν ἐμοί,
ἵν' ἀξιῶτον τοὺς φυτεύσαντας σέβειν,
καὶ μὴ 'ξατιμάζητον, εἰ τυφλοῦ πατρὸς
τοιώδ' ἐφύτον. αἵδε γὰρ τάδ' οὐκ ἔδρων.
τοιγὰρ τὸ σὸν θάκημα καὶ τοὺς σοὺς θρόνους 1380
κρατοῦσιν, εἴπερ ἐστὶν ἡ παλαίφατος
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.
σὺ δ' ἔρρ' ἀπόπτυστός τε κἀπάτωρ ἐμοῦ,
κακῶν κάκιστε, τάσδε συλλαβὼν ἀράς,
ἃς σοι καλοῦμαι, μήτε γῆς ἐμφυλίου 1385
δόρει κρατῆσαι μήτε νοστῆσαί ποτε
τὸ κοῖλον Ἄργος, ἀλλὰ συγγενεῖ χερὶ
θανεῖν κτανεῖν θ' ὑφ' οὗπερ ἐξελήλασαι.
τοιαῦτ' ἀρῶμαι, καὶ καλῶ τὸ Ταρτάρου
στυγνὸν πατρῷον ἔρεβος, ὥς σ' ἀποικίσῃ, 1390
καλῶ δὲ τάσδε δαίμονας, καλῶ δ' Ἄρη
τὸν σφῷν τὸ δεινὸν μῖσος ἐμβεβληκότα.
καὶ ταῦτ' ἀκούσας στείχε, κἀξάγγελλ' ἰὼν
καὶ πᾶσι Καδμείοισι τοῖς σαυτοῦ θ' ἅμα
πιστοῖσι συμμάχοισιν, οὕνεκ' Οἰδίπους 1395
τοιαῦτ' ἔνειμε παισὶ τοῖς αὑτοῦ γέρα.

ΧΟ. Πολύνεικες, οὔτε ταῖς παρελθούσαις ὁδοῖς
ξυνήδομαί σοι, νῦν τ' ἴθ' ὡς τάχος πάλιν.

ΠΟ. οἴμοι κελεύθου τῆς τ' ἐμῆς δυσπραξίας,
οἴμοι δ' ἑταίρων· οἷον ἄρ' ὁδοῦ τέλος 1400
Ἄργους ἀφωρμήθημεν, ὦ τάλας ἐγώ.
τοιοῦτον, οἷον οὐδὲ φωνῆσαί τινι
ἔξεσθ' ἑταίρων, οὐδ' ἀποστρέψαι πάλιν,
ἀλλ' ὄντ' ἄναυδον τῇδε συγκῦρσαι τύχῃ.
ὦ τοῦδ' ὄμαιμοι παῖδες, ἀλλ' ὑμεῖς, ἐπεὶ 1405
τὰ σκληρὰ πατρὸς κλύετε *ταῦτ' ἀρωμένου,
μὴ τοί με πρὸς θεῶν σφώ γ', ἐὰν αἱ τοῦδ' ἀραὶ
πατρὸς τελῶνται καί τις ὑμῖν ἐς δόμους

νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κἂν κτερίσμασιν. 1410
καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.

ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.

ΠΟ. ὦ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε. 1415

ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.

ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;

ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;

ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.

ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425

ΠΟ. χρῄζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.

ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἕπεσθαι τἀνδρός, οἷ' ἐθέσπισεν;

ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τἀνδεᾶ λέγειν. 1430

ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;

ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῷν δ' εὐοδοίη Ζεύς, τάδ' εἰ τελεῖτέ μοι 1435
θανόντ', ἐπεὶ οὔ μοι ζῶντί γ' αὖθις ἔξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαιν' ἐγω.

ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἂν σ' ὁρμώμενον
εἰς προὔπτον Ἅιδην οὐ καταστένοι, κάσι; 1440

ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.

ΠΟ. μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝ. δυστάλαινά τἄρ' ἐγώ,

εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χἀτέρᾳ. σφῷν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν· 1445
ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.

ΧΟ. στρ.α. νέα τάδε νεόθεν ἦλθέ μοι
*νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, †ἐπεὶ μὲν ἕτερα,
τὰ δὲ παρ' ἦμαρ αὖθις αὔξων ἄνω. 1455
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

ΑΝ. πάτερ, τί δ' ἐστὶ τἀξίωμ' ἐφ' ᾧ καλεῖς;

ΟΙ. Διὸς πτερωτὸς ἥδε μ' αὐτίκ' ἄξεται 1460
βροντὴ πρὸς Ἅιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

ΧΟ. ἀντ.α. ἴδε μάλα, μέγας ἐρείπεται
κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
ἔπτηξα θυμόν· *οὐρανοῦ γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τέλος; δέδια τόδ'· οὐ γὰρ ἅλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470
ὦ μέγας αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κοὐκέτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστά μοι μολὼν 1475
ἄνακτα χώρας τῆσδέ τις πορευσάτω.

ΧΟ. στρ.β. ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ἄτοβος. ἵ-
λεως, *δαῖμον, ἵλεως, εἴ τι γᾷ 1480
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοιμι, μηδ' ἄλαστον ἄνδρ' ἰδὼν
ἀκερδῆ χάριν μετάσχοιμί πως· Ζεῦ ἄνα, σοὶ φωνῶ. 1485

ΟΙ. ἆρ' ἐγγὺς ἀνήρ; ἆρ' ἔτ' ἐμψύχου, τέκνα,

νόστος γένηται, μή μ' ἀτιμάσητέ γε,
ἀλλ' ἐν τάφοισι θέσθε κἂν κτερίσμασιν. 1410
καὶ σφῷν ὁ νῦν ἔπαινος, ὃν κομίζετον
τοῦδ' ἀνδρὸς οἷς πονεῖτον, οὐκ ἐλάσσονα
ἔτ' ἄλλον οἴσει τῆς ἐμῆς ὑπουργίας.
ΑΝ. Πολύνεικες, ἱκετεύω σε πεισθῆναί τί μοι.
ΠΟ. ὦ φιλτάτη τὸ ποῖον Ἀντιγόνη; λέγε. 1415
ΑΝ. στρέψαι στράτευμ' ἐς Ἄργος ὡς τάχιστά γε,
καὶ μὴ σέ τ' αὐτὸν καὶ πόλιν διεργάσῃ.
ΠΟ. ἀλλ' οὐχ οἷόν τε. πῶς γὰρ αὖθις αὖ πάλιν
στράτευμ' ἄγοιμι ταυτὸν εἰσάπαξ τρέσας;
ΑΝ. τί δ' αὖθις, ὦ παῖ, δεῖ σε θυμοῦσθαι; τί σοι 1420
πάτραν κατασκάψαντι κέρδος ἔρχεται;
ΠΟ. αἰσχρὸν τὸ φεύγειν, καὶ τὸ πρεσβεύοντ' ἐμὲ
οὕτω γελᾶσθαι τοῦ κασιγνήτου πάρα.
ΑΝ. ὁρᾷς τὰ τοῦδ' οὖν ὡς ἐς ὀρθὸν ἐκφέρει
μαντεύμαθ', ὃς σφῷν θάνατον ἐξ ἀμφοῖν θροεῖ; 1425
ΠΟ. χρῄζει γάρ· ἡμῖν δ' οὐχὶ συγχωρητέα.
ΑΝ. οἴμοι τάλαινα· τίς δὲ τολμήσει κλύων
τὰ τοῦδ' ἕπεσθαι τἀνδρός, οἳ' ἐθέσπισεν;
ΠΟ. οὐδ' ἀγγελοῦμεν φλαῦρ'· ἐπεὶ στρατηλάτου
χρηστοῦ τὰ κρείσσω μηδὲ τἀνδεᾶ λέγειν. 1430
ΑΝ. οὕτως ἄρ', ὦ παῖ, ταῦτά σοι δεδογμένα;
ΠΟ. καὶ μή μ' ἐπίσχῃς γ'· ἀλλ' ἐμοὶ μὲν ἥδ' ὁδὸς
ἔσται μέλουσα δύσποτμός τε καὶ κακὴ
πρὸς τοῦδε πατρὸς τῶν τε τοῦδ' Ἐρινύων.
σφῷν δ' εὐοδοίη Ζεύς, τάδ' εἰ τελεῖτέ μοι 1435
θανόντ', ἐπεὶ οὔ μοι ζῶντί γ' αὖθις ἔξετον.
μέθεσθε δ' ἤδη, χαίρετόν τ'. οὐ γάρ μ' ἔτι
βλέποντ' ἐσόψεσθ' αὖθις. ΑΝ. ὦ τάλαιν' ἐγω.
ΠΟ. μή τοί μ' ὀδύρου. ΑΝ. καὶ τίς ἂν σ' ὁρμώμενον
εἰς προὔπτον Ἅιδην οὐ καταστένοι, κάσι; 1440
ΠΟ. εἰ χρή, θανοῦμαι. ΑΝ. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ.
ΠΟ. μὴ πεῖθ' ἃ μὴ δεῖ. ΑΝ. δυστάλαινά τἄρ' ἐγώ,

εἴ σου στερηθῶ. ΠΟ. ταῦτα δ' ἐν τῷ δαίμονι
καὶ τῇδε φῦναι χἀτέρᾳ. σφῷν δ' οὖν ἐγὼ
θεοῖς ἀρῶμαι μή ποτ' ἀντῆσαι κακῶν· 1445
ἀνάξιαι γὰρ πᾶσίν ἐστε δυστυχεῖν.

ΧΟ. στρ.α. νέα τάδε νεόθεν ἦλθέ μοι
*νέα βαρύποτμα κακὰ παρ' ἀλαοῦ ξένου,
εἴ τι μοῖρα μὴ κιγχάνει. 1450
μάτην γὰρ οὐδὲν ἀξίωμα δαιμόνων ἔχω φράσαι.
ὁρᾷ ὁρᾷ ταῦτ' ἀεὶ χρόνος, †ἐπεὶ μὲν ἕτερα,
τὰ δὲ παρ' ἦμαρ αὖθις αὔξων ἄνω. 1455
ἔκτυπεν αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ τέκνα τέκνα, πῶς ἄν, εἴ τις ἔντοπος,
τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

ΑΝ. πάτερ, τί δ' ἐστὶ τἀξίωμ' ἐφ' ᾧ καλεῖς;

ΟΙ. Διὸς πτερωτὸς ἥδε μ' αὐτίκ' ἄξεται 1460
βροντὴ πρὸς Ἅιδην. ἀλλὰ πέμψαθ' ὡς τάχος.

ΧΟ. ἀντ.α. ἴδε μάλα, μέγας ἐρείπεται
κτύπος ἄφατος ὅδε διόβολος· ἐς δ' ἄκραν
δεῖμ' ὑπῆλθε κρατὸς φόβαν. 1465
ἔπτηξα θυμόν· *οὐρανοῦ γὰρ ἀστραπὴ φλέγει πάλιν.
τί μὰν ἀφήσει τέλος; δέδια τόδ'· οὐ γὰρ ἅλιον
ἀφορμᾷ ποτ' οὐκ ἄνευ ξυμφορᾶς, 1470
ὦ μέγας αἰθήρ, ὦ Ζεῦ.

ΟΙ. ὦ παῖδες, ἥκει τῷδ' ἐπ' ἀνδρὶ θέσφατος
βίου τελευτή, κοὐκέτ' ἔστ' ἀποστροφή.

ΑΝ. πῶς οἶσθα; τῷ δὲ τοῦτο συμβαλὼν ἔχεις;

ΟΙ. καλῶς κάτοιδ'. ἀλλ' ὡς τάχιστά μοι μολὼν 1475
ἄνακτα χώρας τῆσδέ τις πορευσάτω.

ΧΟ. στρ.β. ἔα, ἰδοὺ μάλ' αὖθις ἀμφίσταται διαπρύσιος ἄτοβος. ἵ-
λεως, *δαῖμον, ἵλεως, εἴ τι γᾷ 1480
ματέρι τυγχάνεις ἀφεγγὲς φέρων.
ἐναισίου δὲ συντύχοιμι, μηδ' ἅλαστον ἄνδρ' ἰδὼν
ἀκερδῆ χάριν μετάσχοιμί πως· Ζεῦ ἄνα, σοὶ φωνῶ. 1485

ΟΙ. ἆρ' ἐγγὺς ἀνήρ; ἆρ' ἔτ' ἐμψύχου, τέκνα,

κιχήσεταί μου καὶ κατορθοῦντος φρένα;
ΑΝ. τί δ' ἂν θέλοις τὸ πιστὸν ἐμφῦναι φρενί;
ΟΙ. ἀνθ' ὧν ἔπασχον εὖ τελεσφόρον χάριν
δοῦναί σφιν, ἥνπερ τυγχάνων ὑπεσχόμην. 1490
ΧΟ. ἀντ.β. ἰὼ ἰὼ παῖ, βᾶθι βᾶθ'· εἶτ' ἄκραν ἐπιγύαλον ἐναλίῳ
Ποσειδανίῳ θεῷ τυγχάνεις
βούθυτον ἑστίαν ἁγίζων, ἱκοῦ. 1495
ὁ γὰρ ξένος σε καὶ πόλισμα καὶ φίλους ἐπαξιοῖ
δικαίαν χάριν παρασχεῖν παθών. — ὦ ἄισσ', ὦναξ.
ΘΗ. τίς αὖ παρ' ὑμῶν κοινὸς ἠχεῖται κτύπος, 1500
σαφὴς μὲν αὐτῶν, ἐμφανὴς δὲ τοῦ ξένου;
μή τις Διὸς κεραυνός, ἤ τις ὀμβρία
χάλαζ' ἐπιρράξασα; πάντα γὰρ θεοῦ
τοιαῦτα χειμάζοντος εἰκάσαι πάρα.
ΟΙ. ἄναξ, ποθοῦντι προὐφάνης, καί σοι θεῶν 1505
τύχην τις ἐσθλὴν † θῆκε τῆσδε τῆς ὁδοῦ.
ΘΗ. τί δ' ἐστίν, ὦ παῖ Λαΐου, νέορτον αὖ;
ΟΙ. ῥοπὴ βίου μοι. καί σ' ἅπερ ξυνῆνεσα
θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν.
ΘΗ. ἐν τῷ δὲ κεῖσαι τοῦ μόρου τεκμηρίῳ; 1510
ΟΙ. αὐτοὶ θεοὶ κήρυκες ἀγγέλλουσί μοι,
ψεύδοντες οὐδὲν σημάτων προκειμένων.
ΘΗ. πῶς εἶπας, ὦ γεραιέ, δηλοῦσθαι τάδε;
ΟΙ. αἱ πολλὰ βρονταὶ διατελεῖς τὰ πολλά τε
* στράψαντα χειρὸς τῆς ἀνικήτου βέλη. 1515
ΘΗ. πείθεις με· πολλὰ γάρ σε θεσπίζονθ' ὁρῶ
κοὐ ψευδόφημα· χῷ τι χρὴ ποιεῖν λέγε.
ΟΙ. ἐγὼ διδάξω, τέκνον Αἰγέως, ἃ σοι
γήρως ἄλυπα τῇδε κείσεται πόλει.
χῶρον μὲν αὐτὸς αὐτίκ' ἐξηγήσομαι, 1520
ἄθικτος ἡγητῆρος, οὗ με χρὴ θανεῖν.
τοῦτον δὲ φράζε μή ποτ' ἀνθρώπων τινί,
μήθ' οὗ κέκευθε μήτ' ἐν οἷς κεῖται τόποις·
ὡς σοι πρὸ πολλῶν ἀσπίδων ἀλκὴν ὅδε

δορός τ' ἐπακτοῦ γειτονῶν ἀεὶ τιθῇ. 1525
ἃ δ' ἐξάγιστα μηδὲ κινεῖται λόγῳ
αὐτὸς μαθήσει κεῖσ' ὅταν μόλῃς μόνος·
ὡς οὔτ' ἂν ἀστῶν τῶνδ' ἂν ἐξείποιμί τῳ
οὔτ' ἂν τέκνοισι τοῖς ἐμοῖς, στέργων ὅμως.
ἀλλ' αὐτὸς ἀεὶ σῶζε, χὥταν εἰς τέλος 1530
τοῦ ζῆν ἀφικνῇ, τῷ προφερτάτῳ μόνῳ
σήμαιν', ὁ δ' ἀεὶ τὠπιόντι δεικνύτω.
χοὕτως ἀδῇον τήνδ' ἐνοικήσεις πόλιν
σπαρτῶν ἀπ' ἀνδρῶν· αἱ δὲ μυρίαι πόλεις,
κἂν εὖ τις οἰκῇ, ῥᾳδίως καθύβρισαν. 1535
θεοὶ γὰρ εὖ μέν, ὀψὲ δ' εἰσορῶσ', ὅταν
τὰ θεῖ' ἀφείς τις εἰς τὸ μαίνεσθαι τραπῇ·
ὃ μὴ σύ, τέκνον Αἰγέως, βούλου παθεῖν.
τὰ μὲν τοιαῦτ' οὖν εἰδότ' ἐκδιδάσκομεν.
χῶρον δ', ἐπείγει γάρ με τοὐκ θεοῦ παρόν, 1540
στείχωμεν ἤδη, μηδέ γ' ἐντρεπώμεθα.
ὦ παῖδες, ὧδ' ἔπεσθ'. ἐγὼ γὰρ ἡγεμὼν
σφῷν αὖ πέφασμαι καινός, ὥσπερ σφὼ πατρί.
χωρεῖτε, καὶ μὴ ψαύετ', ἀλλ' ἐᾶτέ με
αὐτὸν τὸν ἱερὸν τύμβον ἐξευρεῖν, ἵνα 1545
μοῖρ' ἀνδρὶ τῷδε τῇδε κρυφθῆναι χθονί.
τῇδ', ὧδε, τῇδε βᾶτε· τῇδε γάρ μ' ἄγει
Ἑρμῆς ὁ πομπὸς ἥ τε νερτέρα θεός.
ὦ φῶς ἀφεγγές, πρόσθε πού ποτ' ἦσθ' ἐμόν,
νῦν δ' ἔσχατόν σου τοὐμὸν ἅπτεται δέμας. 1550
ἤδη γὰρ ἕρπω τὸν τελευταῖον βίον
κρύψων παρ' Ἅιδην. ἀλλά, φίλτατε ξένων,
αὐτός τε χώρα θ' ἥδε πρόσπολοί τε σοὶ
εὐδαίμονες γένοισθε, κἀπ' εὐπραξίᾳ
μέμνησθέ μου θανόντος εὐτυχεῖς ἀεί. 1555

ΧΟ. στρ. εἰ θέμις ἐστί μοι τὰν ἀφανῆ θεὸν
καὶ σὲ λιταῖς σεβίζειν,
ἐννυχίων ἄναξ,

Αἰδωνεῦ, Αἰδωνεῦ, λίσσομαι 1560
* ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ
ξένον * εὖ κατανύσαι
μόρῳ τὰν παγκευθῆ κάτω
νεκρῶν πλάκα καὶ Στύγιον δόμον.
πολλῶν γὰρ ἂν καὶ μάταν 1565
πημάτων ἱκνουμένων
πάλιν σε δαίμων δίκαιος αὔξοι.
ἀντ. ὦ χθόνιαι θεαί, σῶμά τ' ἀνικάτου 1568
θηρός, ὃν ἐν πύλαισι
φασὶ πολυξέστοις 1570
εὐνᾶσθαι, κυνζεῖσθαί τ' ἐξ ἄντρων
ἀδάματον φύλακα παρ' Ἀΐδᾳ
λόγος αἰὲν ἀνέχει·
ὅν, ὦ Γᾶς παῖ καὶ Ταρτάρου,
κατεύχομαι ἐν καθαρῷ βῆναι 1575
ὁρμωμένῳ νερτέρας
τῷ ξένῳ νεκρῶν πλάκας·
σέ τοι κικλήσκω τὸν αἰένυπνον.

ΑΓΓΕΛΟΣ.

ἄνδρες πολῖται, ξυντομωτάτως μὲν ἂν
τύχοιμι λέξας Οἰδίπουν ὀλωλότα· 1580
ἃ δ' ἦν τὰ πραχθέντ' οὔθ' ὁ μῦθος ἐν βραχεῖ
φράσαι πάρεστιν οὔτε τἄργ' ὅσ' ἦν ἐκεῖ.
ΧΟ. ὄλωλε γὰρ δύστηνος; ΑΓ. ὡς λελοιπότα
κεῖνον τὸν ἀεὶ βίοτον ἐξεπίστασο.
ΧΟ. πῶς; ἆρα θείᾳ κἀπόνῳ τάλας τύχῃ; 1585
ΑΓ. τοῦτ' ἐστὶν ἤδη κἀποθαυμάσαι πρέπον.
ὡς μὲν γὰρ ἐνθένδ' εἶρπε, καὶ σύ που παρὼν
ἔξοισθ', ὑφηγητῆρος οὐδενὸς φίλων,
ἀλλ' αὐτὸς ἡμῖν πᾶσιν ἐξηγούμενος·
ἐπεὶ δ' ἀφῖκτο τὸν καταρράκτην ὀδὸν 1590
χαλκοῖς βάθροισι γῆθεν ἐρριζωμένον,
ἔστη κελεύθων ἐν πολυσχίστων μιᾷ,

κοίλου πέλας κρατῆρος, οὗ τὰ Θησέως
Περίθου τε κεῖται πίστ' ἀεὶ ξυνθήματα·
ἀφ' οὗ μέσος στὰς τοῦ τε Θορικίου πέτρου 1595
κοίλης τ' ἀχέρδου κἀπὸ λαΐνου τάφου,
καθέζετ'· εἶτ' ἔλυσε δυσπινεῖς στολάς.
κἄπειτ' ἀύσας παῖδας ἠνώγει ῥυτῶν
ὑδάτων ἐνεγκεῖν λουτρὰ καὶ χοάς ποθεν·
τὼ δ' εὐχλόου Δήμητρος εἰς προσόψιον 1600
πάγον μολοῦσαι τάσδ' ἐπιστολὰς πατρὶ
ταχεῖ πόρευσαν σὺν χρόνῳ, λουτροῖς τέ νιν
ἐσθῆτί τ' ἐξήσκησαν ᾗ νομίζεται.
ἐπεὶ δὲ παντὸς εἶχε δρῶντος ἡδονὴν
κοὐκ ἦν ἔτ' οὐδὲν ἀργὸν ὧν ἐφίετο, 1605
κτύπησε μὲν Ζεὺς χθόνιος, αἱ δὲ παρθένοι
ῥίγησαν, ὡς ἤκουσαν· ἐς δὲ γούνατα
πατρὸς πεσοῦσαι κλαῖον, οὐδ' ἀνίεσαν
στέρνων ἀραγμοὺς οὐδὲ παμμήκεις γόους.
ὁ δ' ὡς ἀκούει φθόγγον ἐξαίφνης πικρόν, 1610
πτύξας ἐπ' αὐταῖς χεῖρας εἶπεν, ὦ τέκνα,
οὐκ ἔστ' ἔθ' ὑμῖν τῇδ' ἐν ἡμέρᾳ πατήρ.
ὄλωλε γὰρ δὴ πάντα τἀμά, κοὐκέτι
τὴν δυσπόνητον ἕξετ' ἀμφ' ἐμοὶ τροφήν·
σκληρὰν μέν, οἶδα, παῖδες· ἀλλ' ἓν γὰρ μόνον 1615
τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα.
τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον
ἢ τοῦδε τἀνδρὸς ἔσχεθ', οὗ τητώμεναι
τὸ λοιπὸν ἤδη τὸν βίον διάξετον.
τοιαῦτ' ἐπ' ἀλλήλοισιν ἀμφικείμενοι 1620
λύγδην ἔκλαιον πάντες. ὡς δὲ πρὸς τέλος
γόων ἀφίκοντ' οὐδ' ἔτ' ὠρώρει βοή,
ἦν μὲν σιωπή, φθέγμα δ' ἐξαίφνης τινὸς
θώϋξεν αὐτόν, ὥστε πάντας ὀρθίας
στῆσαι φόβῳ δείσαντας ἐξαίφνης τρίχας. 1625
καλεῖ γὰρ αὐτὸν πολλὰ πολλαχῇ θεός·

ὦ οὗτος οὗτος, Οἰδίπους, τί μέλλομεν
χωρεῖν; πάλαι δὴ τἀπὸ σοῦ βραδύνεται.
ὁ δ' ὡς ἐπῄσθετ' ἐκ θεοῦ καλούμενος,
αὐδᾷ μολεῖν οἱ γῆς ἄνακτα Θησέα. 1630
κἀπεὶ προσῆλθεν, εἶπεν, ὦ φίλον κάρα,
δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις,
ὑμεῖς τε, παῖδες, τῷδε· καὶ καταίνεσον
μήποτε προδώσειν τάσδ' ἑκών, τελεῖν δ' ὅσ' ἂν
μέλλῃς φρονῶν εὖ ξυμφέροντ' αὐταῖς ἀεί. 1635
ὁ δ', ὡς ἀνὴρ γενναῖος, οὐκ οἴκτου μέτα
κατῄνεσεν τάδ' ὅρκιος δράσειν ξένῳ.
ὅπως δὲ ταῦτ' ἔδρασεν, εὐθὺς Οἰδίπους
ψαύσας ἀμαυραῖς χερσὶν ὧν παίδων λέγει,
ὦ παῖδε, τλάσας χρὴ τὸ γενναῖον φρενὶ 1640
χωρεῖν τόπων ἐκ τῶνδε, μηδ' ἃ μὴ θέμις
λεύσσειν δικαιοῦν, μηδὲ φωνούντων κλύειν.
ἀλλ' ἕρπεθ' ὡς τάχιστα· πλὴν ὁ κύριος
Θησεὺς παρέστω μανθάνων τὰ δρώμενα.
τοσαῦτα φωνήσαντος εἰσηκούσαμεν 1645
ξύμπαντες· ἀστακτὶ δὲ σὺν ταῖς παρθένοις
στένοντες ὡμαρτοῦμεν. ὡς δ' ἀπήλθομεν,
χρόνῳ βραχεῖ στραφέντες, ἐξαπείδομεν
τὸν ἄνδρα, τὸν μὲν οὐδαμοῦ παρόντ' ἔτι,
ἄνακτα δ' αὐτὸν ὀμμάτων ἐπίσκιον 1650
χεῖρ' ἀντέχοντα κρατός, ὡς δεινοῦ τινος
φόβου φανέντος οὐδ' ἀνασχετοῦ βλέπειν.
ἔπειτα μέντοι βαιὸν οὐδὲ σὺν χρόνῳ
ὁρῶμεν αὐτὸν γῆν τε προσκυνοῦνθ' ἅμα
καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ. 1655
μόρῳ δ' ὁποίῳ κεῖνος ὤλετ' οὐ' ἂν εἷς
θνητῶν φράσειε πλὴν τὸ Θησέως κάρα.
οὐ γάρ τις αὐτὸν οὔτε πυρφόρος θεοῦ
κεραυνὸς ἐξέπραξεν οὔτε ποντία
θύελλα κινηθεῖσα τῷ τότ' ἐν χρόνῳ, 1660

ἀλλ' ἤ τις ἐκ θεῶν πομπός, ἢ τὸ νερτέρων
εὔνουν διαστὰν γῆς ἀλύπητον βάθρον.
ἀνὴρ γὰρ οὐ στενακτὸς οὐδὲ σὺν νόσοις
ἀλγεινὸς ἐξεπέμπετ', ἀλλ' εἴ τις βροτῶν
θαυμαστός. εἰ δὲ μὴ δοκῶ φρονῶν λέγειν, 1665
οὐκ ἂν παρείμην οἷσι μὴ δοκῶ φρονεῖν.
ΧΟ. ποῦ δ' αἵ τε παῖδες χοὶ προπέμψαντες φίλων;
ΑΓ. αἵδ' οὐχ ἑκάς· γόων γὰρ οὐκ ἀσήμονες
φθόγγοι σφε σημαίνουσι δεῦρ' ὁρμωμένας.
ΑΝ. στρ.α. αἰαῖ, ἔστιν ἔστι νῷν δὴ 1670
οὐ τὸ μέν, ἄλλο δὲ μή, πατρὸς ἔμφυτον
ἄλαστον αἷμα δυσμόροιν στενάζειν,
ᾧτινι τὸν πολὺν
ἄλλοτε μὲν πόνον ἔμπεδον εἴχομεν,
ἐν πυμάτῳ δ' ἀλόγιστα παροίσομεν 1675
ἰδόντε καὶ παθούσα.
ΧΟ. τί δ' ἔστιν; ΑΝ. *ἔξεστιν μὲν εἰκάσαι, φίλοι.
ΧΟ. βέβηκεν; ΑΝ. ὡς μάλιστ' ἂν εἰ πόθῳ λάβοις.
στρ.β. τί γάρ, ὅτῳ μήτ' Ἄρης
μήτε πόντος ἀντέκυρσεν, 1680
ἄσκοποι δὲ πλάκες ἔμαρψαν
ἐν ἀφανεῖ τινι μόρῳ *φερόμεναι.
τάλαινα, νῷν δ' ὀλεθρία
νὺξ ἐπ' ὄμμασιν βέβακε.
πῶς γὰρ ἥ τιν' ἀπίαν 1685
γᾶν ἢ πόντιον κλύδων' ἁλώμεναι βίου
δύσοιστον ἕξομεν τροφάν;
οὐ κάτοιδα. κατά με φόνιος
Ἀΐδας ἕλοι πατρὶ ξυνθανεῖν γεραίῳ 1690
τάλαιναν, ὡς ἔμοιγ' ὁ μέλλων βίος οὐ βιωτός.
ΧΟ. ὦ διδύμα τέκνων ἀρίστα,
τὸ φέρον ἐκ θεοῦ καλῶς
μηδὲν ἄγαν φλέγεσθον· οὔ τοι κατάμεμπτ' ἔβητον. 1695
ΑΝ. ἀντ.α. πόθος καὶ κακῶν ἄρ' ἦν τις. 1697

καὶ γὰρ ὁ μηδαμὰ δὴ τὸ φίλον φίλον,
ὁπότε γε καὶ τὸν ἐν χεροῖν κατεῖχον.
ὦ πάτερ, ὦ φίλος, 1700
ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος·
οὐδὲ γέρων ἀφίλητος ἐμοί ποτε
καὶ τᾷδε μὴ κυρήσῃς.
ΧΟ. ἔπραξεν; ΑΝ. *ἐξέπραξεν οἷον ἤθελεν.
ΧΟ. τὸ ποῖον; ΑΝ. ὃς ἔχρῃζε γᾶς ἐπὶ ξένας 1705
ἀντ.β. ἔθανε· κοίταν δ' ἔχει
νέρθεν εὐσκίαστον αἰέν,
οὐδὲ πένθος ἔλιπ' ἄκλαυτον.
*ἔτι γὰρ ὄμμα σε τόδ', ὦ πάτερ, ἐμὸν
στένει δακρῦον, οὐδ' ἔχω 1710
πῶς με χρὴ τὸ σὸν τάλαιναν
ἀφανίσαι τοσόνδ' ἄχος.
†ἰὼ· μὴ
γᾶς ἐπὶ ξένας θανεῖν ἔχρῃζες, ἀλλ'
ἔρημος ἔθανες ὧδέ μοι.
ὦ τάλαινα, τίς ἄρα με πότμος 1715
. . . . .
*ἐπαμμένει σέ τ', ὦ φίλα, *τὰς πατρὸς ὧδ' ἐρήμας;
ΧΟ. ἀλλ' ἐπεὶ ὀλβίως γ' ἔλυσεν 1720
τὸ τέλος, ὦ φίλαι, βίου,
λήγετε τοῦδ' ἄχους· κακῶν γὰρ δυσάλωτος οὐδείς.
ΑΝ. στρ.γ. πάλιν, φίλα, συθῶμεν. ΙΣ. ὡς τί ῥέξομεν; 1724
ΑΝ. ἵμερος ἔχει με ΙΣ. τίς;
ΑΝ. τὰν χθόνιον ἑστίαν ἰδεῖν
ΙΣ. τίνος; ΑΝ. πατρός, τάλαιν' ἐγώ.
ΙΣ. θέμις δὲ πῶς τάδ' ἐστί; μῶν
οὐχ ὁρᾷς; ΑΝ. τί τόδ' ἐπέπληξας; 1730
ΙΣ. καὶ τόδ', ὡς ΑΝ. τί τόδε μάλ' αὖθις;
ΙΣ. ἄταφος ἔπιτνε δίχα τε παντός.
ΑΝ. ἄγε με, καὶ τότ' ἐπενάριξον.
ΙΣ. αἰαῖ, δυστάλαινα, ποῖ δῆτ'

αὖθις ὧδ' ἔρημος ἄπορος 1735
αἰῶνα τλάμον' ἕξω;
ΧΟ. ἀντ.γ. φίλαι, τρέσητε μηδέν. ΑΝ. ἀλλὰ ποῖ φύγω;
ΧΟ. καὶ πάρος *ἀπέφυγε ΑΝ. *τί;
ΧΟ. *τὰ σφῷν τὸ μὴ πίτνειν κακῶς. 1740
ΑΝ. φρονῶ. ΧΟ. τί δῆθ' ὑπερνοεῖς;
ΑΝ. ὅπως μολούμεθ' ἐς δόμους
οὐκ ἔχω. ΧΟ. μηδέ γε μάτευε.
ΑΝ. μόγος ἔχει. ΧΟ. καὶ πάρος *ἐπεῖχε.
ΑΝ. τοτὲ μὲν ἄπορα, τοτὲ δ' ὕπερθεν. 1745
ΧΟ. μέγ' ἄρα πέλαγος ἐλαχέτον τι.
ΑΝ. [ναί, ναί. ΧΟ. ξύμφημι καὐτός. *αἰαῖ
ΑΝ. φεῦ, φεῦ.] ποῖ μόλωμεν ὦ Ζεῦ;
ἐλπίδων γὰρ ἐς *τίν' *ἔτι με
δαίμων τανῦν γ' ἐλαύνει; 1750
ΧΟ. παύετε θρήνων, παῖδες· ἐν οἷς γὰρ
χάρις ἡ χθονία ξύν' ἀπόκειται,
πενθεῖν οὐ χρή· νέμεσις γάρ.
ΑΝ. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι.
ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι; 1755
ΑΝ. τύμβον θέλομεν προσιδεῖν αὐταὶ
πατρὸς ἡμετέρου.
ΘΗ. ἀλλ' οὐ θεμιτὸν κεῖσε μολεῖν.
ΑΝ. πῶς εἶπας, ἄναξ, κοίραν' Ἀθηνῶν;
ΘΗ. ὦ παῖδες, ἀπεῖπεν ἐμοὶ κεῖνος 1760
μήτε πελάζειν ἐς τούσδε τόπους
μήτ' ἐπιφωνεῖν μηδένα θνητῶν
θήκην ἱεράν, ἣν κεῖνος ἔχει.
καὶ ταῦτά μ' ἔφη πράσσοντα καλῶς
χώραν ἕξειν αἰὲν ἄλυπον. 1765
ταῦτ' οὖν ἔκλυεν δαίμων ἡμῶν
χὠ πάντ' ἀΐων Διὸς Ὅρκος.
ΑΝ. ἀλλ' εἰ τάδ' ἔχει κατὰ νοῦν κείνῳ,
ταῦτ' ἂν ἀπαρκοῖ· Θήβας δ' ἡμᾶς

τὰς ὠγυγίους πέμψον, ἐάν πως 1770
διακωλύσωμεν ἰόντα φόνον
τοῖσιν ὁμαίμοις.

ΘΗ. δράσω καὶ τάδε, καὶ πάνθ' ὅσα γ' ἂν
μέλλω πράσσειν πρόσφορά θ' ὑμῖν
καὶ τῷ κατὰ γῆς, ὃς νέον ἔρρει, 1775
πρὸς χάριν, οὐ *δεῖ μ' ἀποκάμνειν.

ΧΟ. ἀλλ' ἀποπαύετε μηδ' ἐπὶ πλείω
θρῆνον ἐγείρετε·
πάντως γὰρ ἔχει τάδε κῦρος.

NOTES.

INTRODUCTORY ANALYSIS.

The pathetic interest of this drama is evident at first sight. It has also a deep religious significance.

The 'key-note' of the Oedipus Tyrannus was the absoluteness of the Eternal Laws, 'which crush him who violates them, whether he do so consciously or unconsciously[1].' But though the unconscious offender suffers, shall he not find peace at last? Nay, shall not his sufferings be hereafter a source of blessing? If justice require expiation, does not a higher justice also require that the 'demand of a good conscience' shall be satisfied?

In his treatment of the 'Passing of Oedipus,' Sophocles has found a way of exhibiting this and various other aspects of the contrast between the outward and the inward, between particular and universal obligations.

The sacredness of sorrow, the power of affection, the humane and equitable spirit of Athens, the sadness of life and the beauty of a peaceful death, are cognate elements of interest.

The picture has also a cold shadow, which enhances this warm evening glow. Oedipus brings peace to the men of good-will, but loudly curses his own sons, who have preferred their selfish domination, and the supposed interests of their narrow community, to the claims of equity, mercy, and filial piety. Even this harshness is to be relieved hereafter through the far-reaching affection of Antigone, but the anger of Oedipus is inexorable. Still he ends tranquilly, and the bright unsullied life of Nature closes softly round him in his repose.

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[1] Oed. Tyr. Introductory Analysis.

The following sketch may assist the student in tracing out the form which Sophocles has given to these thoughts.

Sc. 1. Oedipus, blind (O. T. 1270 sqq.) and old, led by his daughter Antigone, who is still almost a child, appears before the grove of the Furies at Colonus, a place near the Academy, and about a mile distant from Athens. The whole neighbourhood is full of sacred associations, and the shrines of Persephone and Poseidon, and of the Eumenides, would fill an ordinary stranger with awe. But his long-continued sufferings, combined with a sense of inward purity and dignity, have inspired Oedipus with a religious confidence that 'casts out fear.' The avenging deities have no terror for him, for his deep stains were incurred unintentionally and have been more than expiated. They 'came' not 'from within,' and cannot lastingly 'defile.' He longs to end his course, and has an inward witness that the dread goddesses will vindicate him and will consecrate his name; on one condition, viz. that the people of Athens shall be willing to follow the Divine direction in accepting the person of Oedipus, which, though ruined, still bears the stamp of nobleness, even outwardly.

Sc. 2. Appearances are not encouraging. For Oedipus is told by the first person who meets him that he is trenching on holy ground, and having, with the cautious timidity of age and blindness, hidden himself out of the path, he is seen by the local guardians of the deme (who form the Chorus) as he is approaching the holiest part of the grove. He conforms to their scruples, and is just seated under promise of protection from them, when they discover who he is, and in their horror are ready to break their promise and violate sanctuary, to be rid of the pollution of his presence. But when Antigone and Oedipus have appealed to their religious feeling and to the well-known righteousness of Athens, they yield so far as to agree to refer the difficulty to Theseus, who is accordingly sent for.

Parodos.

μέλη ἀπὸ σκηνῆς.

Sc. 3. Meanwhile Ismene appears, and warns her father of the impending strife between his sons, and of the coming of Creon, who is sent to bring Oedipus to the borders of Thebes. His countrymen wish to have him in their power, but will not receive him on Theban ground even after death.

Oedipus prays that the strife of his two sons, who have allowed him to be cast forth and have since neglected him, may end in the ruin of

them both. He defies Creon and the Thebans, if Athens will only extend to him her protection, for which she will receive a lasting boon, and he draws new confidence from the oracle reported by Ismene, which, in foretelling that the victory or defeat of Thebes depends on him, restores to him some measure of his pristine greatness.

By the advice of the Chorus he now undertakes the customary rite of purification. They insist on minute ceremonies, he dwells rather on the wording of the prayer; and while they allow that the rite may be performed by another for him, he adds the comment, 'A pure intention in the offerer is all.' Sc. 4.

When Ismene is gone to make the offering, the Chorus interrogate Oedipus on his misfortunes. He, here, as repeatedly elsewhere throughout the play, pleads entire innocence, on the ground of the unconsciousness of his acts, and holds fast his integrity, as one more sinned against than sinning. Commation.

Then Theseus comes, and his very coming is felt to clear the air. With princely kindness and dignity, and with a confidence in himself that contrasts forcibly with Oedipus' deeper confidence in the Divine support, he of his own accord offers help to the stranger, and, on hearing the request of Oedipus, grants it before he understands its full purport. The character of Theseus gives ease and swiftness to the action of the play, and his cheerful serenity, as of one who has had his trials and overcome them, at once puts to shame the superstition of the Chorus, and (like the middle distance in a picture) affords also an effective contrast to the deeper peace of Oedipus, which is rooted in a deeper sorrow. His condescension, however admirable, of course betrays a natural unconsciousness of the true relation existing between the stranger and himself. Sc. 5.

Oedipus, having been finally received under the protection of Athens and of the Coloniatae, is welcomed to Colonus in a beautiful choral ode, in which are celebrated the charms of the immediate neighbourhood, and the glories of Athens. 1st Stasimon.

But Creon now arrives and tries to 'set down the pegs that make this music.' In the Oed. Tyr. the character of Creon is estimable, though somewhat cold. But in the Oed. Col. he assumes the necessary part of the *accuser*. (Cp. the Genius in the last scene of Byron's Manfred, 'This man is forfeited,' etc.) And Sophocles is more solicitous about the effect to be produced through the tragedy which he Sc. 6.

is composing, than about the consistency of the same character in different plays (cp. Ulysses in the Ajax and Philoctetes). The use of Creon's part is to disturb the peace of Oedipus for a time, so as to test its reality and make it more striking in the end.

He first professes to have come out of compassion for Oedipus, and then affects surprise that the incorruptible Athens should protect a man who is proved to be a parricide and impure. To this Oedipus replies with something of his old impetuosity. Creon threatens to carry off Oedipus, and actually sends away Antigone, at the same time avowing that he has already arrested Ismene when about her offering.

Sc. 7. Theseus is summoned and interposes. By his promptness of action in taking the people from the sacrifice for the pursuit, he rescues the maidens and restores them to their father's embrace, the Chorus in the interval having chanted a strain of triumphant anticipation.

2nd Stasimon.

Sc. 8. Next Polynices comes, and Oedipus reluctantly agrees to see him, the Chorus, before his arrival, condoling over the vexations of age, and the successive waves of trouble which are breaking over the head of Oedipus.

3rd Stasimon.

Sc. 9. Polynices is penitent at the sight of his father and modestly urges his request, adding that both he and Oedipus are exiles and should make common cause against Eteocles. For answer, Oedipus thunders out his curse, which he justifies by pointing to the unfilial conduct and the spirit of self-aggrandisement which Polynices has shown, and contrasting this with the conduct of the maidens. Polynices departs gloomily, but not without the assurance that the affection of Antigone will honour him after his death.

Sc. 10. The end is now at hand, and is preluded by 'thunderings and voices' and a tempestuous sky. At this the Chorus is full of horror, while Oedipus retains his calmness. He knows the sign, and Theseus is again called. Oedipus makes his solemn compact with him, and they depart together, followed by a prayer of the Chorus that no disturbance may attend the stranger's death, no Cerberus or Fury trouble him. (Cp. Cymbeline, 4. 2, 'No exorciser harm thee! | Nor no witchcraft charm thee! | Ghost unlaid forbear thee! | Nothing ill come near thee! | Quiet consummation have; | And renownèd be thy grave!')

4th Stasimon.

A messenger presently appears and relates the final scene, the mysterious voice which summoned Oedipus, his last words to his children, their leaving him with Theseus; lastly, how Theseus was found alone, and showing the traces of some great awe. Sc. 11.

Then the children re-appear and bewail their father. 'Some natural tears they shed but wipe them soon.' For Theseus enters once again and pacifies them. Sc. 12, Commos.

When compared with the Oed. Tyr., the Oed. Col. seems wanting in dramatic interest. And several of the speeches, especially those of Creon and Polynices, are not free from prolixity. But there is no play of Sophocles in which lyrical sweetness is so blended with meditative depth.

It may be doubted whether even an Athenian audience can have immediately entered into the full meaning of the poet. What they may have missed in this way was, however, in some measure compensated for them, by the vividness with which they must have appreciated the praises of Athens and the assurances of victory over Thebes.

Some points in the treatment of character may be observed, such as the instinctive tact of Antigone, arising out of her affection, and the querulousness of old age in Oedipus, which is not suffered to detract from his essential nobleness and dignity: also the persistency of his resentment against those who had wronged him, which during his years of exile (cp. Philoctetes) has grown into a fixed idea. The noble figure of Theseus commends itself at once and need not be further noticed here.

The opening lines describe the situation. Antigone is leading her father Oedipus, now blind and old, to a spot within sight of Athens, which is found to be the sacred grove of the Eumenides at Colonus.

Line. 3. **τὸν πλανήτην Οἰδίπουν.** Contrast this epithet with O. T. 8 *ὁ πᾶσι κλεινὸς Οἰδίπους.*

l. 4. **τὴν νῦν.** To-morrow he may have wandered elsewhere. **σπανιστοῖς,** cp. Aesch. Pers. 489, 90 *ὑπεσπανισμένους | βορᾶς.* 'Scanted gifts.'

l. 6. **φέροντα,** 'obtaining,' cp. O. T. 590 *νῦν μὲν γὰρ ἐκ σοῦ πάντ' ἄνευ φόβου φέρω.* **καί** almost = *καίτοι.*

l. 7. χὠ χρόνος ξυνὼν μακρός, 'and Time abiding with me long.' For the personification of Time, cp. infr. l. 609, 617, O. T. 1082, Aj. 646. χρόνος here (1) Time generally, (2) the lifetime of Oedipus. For this union of general and particular time, cp. O. T. 73 ἦμαρ .. ξυμμετρούμενον χρόνῳ. For ξυνών, cp. Aj. 337, 8 τοῖς πάλαι | νοσήμασι ξυνοῦσι. The position of μακρός is emphatic, and shows it to be a supplementary predicate.

l. 8. τρίτον. The word throws emphasis on τὸ γενναῖον. Cp. infra l. 33 δυσμόρου τ' ἐμοῦ τρίτης: Aj. 1174.

l. 9. θάκησιν. The MSS. have θάκοισιν, which may be taken with the imperative as a dative of place, but the correction is simpler. 'Means or opportunity of sitting.' Cp. Phil. 17, 18 ἡλίου δικλῆ | πάρεστιν ἐνθάκησις. The use of the abstract for the concrete is a feature of Sophocles' style. Cp. O. T. 1.

l. 10. Oedipus is not bound by the fear of local sanctities, but will sit even πρὸς ἅλσεσιν θεῶν, if a convenient place present itself. He has an assurance of Divine peace within him which 'casts out fear.' ἥκω γὰρ ἱερὸς εὐσεβής τε, infra l. 287.

l. 11. ὡς πυθοίμεθα. These words depend on στῆσον .. εἰ βλέπεις θάκησιν. 'Place me in a seat, if you see such an one that we might learn.' There is no certainty that Antigone will find a seat, or that they will learn where they are. Hence the opt. may be defended as more pathetic. Cp. El. 57 ὅπως .. φέροιμεν, where there is the same indirectness of intention. See also Aesch. Ag. 319.

l. 12. ἥκομεν is to be taken partly in a literal sense, 'we are here to learn,' and partly in a figurative, 'we are reduced to the point of learning.' Cp. El. 1201 μόνος γὰρ ἥκω τοῖσι σοῖς ἀλγῶν κακοῖς. For the infin. cp. Ant. 523. It is the infin. of determination.

l. 15. στέγουσιν. Cp. Aesch. S. c. T. 797. ὡς ἀπ' ὀμμάτων, πρόσω, 'are distant to view,' = πρόσω (ὡς) ἀπ' ὀμμάτων. Cp. infra l. 20 μακρὰν ὡς γέροντι.

l. 16. ἱρός. For the Ionic form, cp. ξεῖνος, μοῦνος, which are used even in senarii = ξένος, μόνος, e. g. ll. 33, 49. ὡς ἀπεικάσαι, 'to conjecture.'

l. 17. Asyndeton is not infrequent in enumerations, cp. Aesch. Pr. V. 502, 3 χαλκόν, σίδηρον, ἄργυρον, χρυσόν τε τίς | φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ; πυκνόπτεροι, 'many-winged nightingales,' = 'many fluttering nightingales.' Note the synaphea.

l. 19. οὗ, adv. of place, 'where.'

l. 20. ὡς γέροντι. These words are to be taken with μακράν, 'long for an old man.' Cp. O. T. 616.

l. 22. 'I have been a learner too long to need this lesson.'

l. 23. ὅποι καθέσταμεν, 'whither we have come and where we are set.'

l. 25. **τοῦτό γ'**, sc. that Athens was the city in sight.

l. 27. **ἐξοικήσιμος**, 'capable of being inhabited.' The compound is perhaps used as of a suburb, i. e. 'such as to be reached or overtaken by habitations—to which the habitations of the city extend,' or = 'such as to be furnished with habitations.' Cp. Thuc. 2. 17.

l. 28. **οἰκητός**, 'inhabited.' To the rest of the line supply *μολεῖν ποι*.

l. 29. **νῷν** depends on **πέλας**, as a dat. of reference, = *ἔχομεν ἄνδρα τόνδε πέλας*.

l. 30. The natural order of the words is inverted for the sake of emphasis. Cp. Phil. 236, 7 *τίς σ', ὦ τέκνον, προσέσχε, τίς προσήγαγεν | χρεία, τίς ὁρμή; ἐξορμώμενον*, = 'making hither from the town.'

l. 33. **ἀκούων**. The sentence is broken off at l. 35, before Oedipus has time to prefer his request.

l. 34. **αἴσιος σκοπός**, 'an auspicious informant.' For this meaning of *σκοπός*, cp. ll. 1096, 7 *τῷ σκοπῷ μὲν οὐκ ἐρεῖς | ὡς ψευδόμαντις*.

l. 35. **τῶν**. For the relative use of the article, cp. El. 1144, 5 *τὴν ἐγὼ .. παρέσχον*. O. T. 200 and note. This use, however, is rare after a consonant. The inf. **φράσαι** goes with *προσήκεις .. αἴσιος*.

l. 38. The repeated question marks the earnestness of Oedipus; cp. O. T. 1493 *τίς οὗτος ἔσται; τίς παραρρίψει, κ. τ. λ.* **τοῦ**, the gen. as with *ἱρός*, 'sacred to.'

l. 41. i. e. *τίσιν ἂν εὐξαίμην, κλύων αὐτῶν τὸ σεμνὸν ὄνομα;*

l. 43. **εἴποι**. For the omission of **ἄν**, which some editors substitute for *ἄν*, cp. Aesch. Ag. 348 *τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύοις*, O. T. 937 and note. **ἄλλα δ' ἀλλαχοῦ καλά**. These words are general in their meaning. 'Different ways are honoured in different places.'

l. 44. **τὸν ἱκέτην**, 'their suppliant.' For the possessive use of the article, cp. l. 284.

l. 45. **ὥστ'** appears to be almost = **ἐφ' ᾧτε**, 'on this condition that I will not depart from a resting-place in this land.' What is really an entreaty becomes a qualified assertion, as Oedipus feels more certain of obtaining grace from the Deities. Others (Linwood), 'May they receive (as they will), and therefore I will not,' etc.

l. 46. **ξύνθημ'**, 'the symbol;' strictly *ξύνθημα* is a watchword.

l. 48. **πρίν γ' ἂν .. δρῶ**, 'till I have laid the matter before them (and learnt) what I am to do.'

l. 49. **ἀτιμάσῃς**. Cp. ll. 1273, 4 *ἀλλ' ἀτιμάσας | πέμψεις ἄναυδος;*

l. 50. **ὧν** = *τούτων ἃ*.

l. 52. **ἐν ᾧ βεβήκαμεν**, 'to which we have come and in which we are.' In the perfect *βέβηκα*, the idea of 'motion' is almost lost in that of 'rest.' Cp. infra ll. 613, 1052, 1685.

l. 53. **κἀγώ**. The *καί* adds emphasis to **ἐγώ**. Cp. O. T. 1239 *ὅσσα γε κἀν ἐμοὶ μνήμῃ ἔνι*.

l. 56. Προμηθεύς, supply ἔχει νιν. Poseidon is the local deity, but other gods have shrines there. ἐπιστείβεις, 'you rest upon;' στείβειν is not necessarily to press with the feet; see Phil. 33 στειπτή γε φυλλὰς ὡς ἐναυλίζοντί τῳ.

l. 57. χαλκόπους. The force of the termination is partly lost. Cp. l. 17 πυκνόπτεροι, O. T. 846 οἰόζωνον. In these compounds the second member is a word suitable to the context, but not actually required by it. For the meaning, cp. l. 1591.

l. 58. ἔρεισμ' Ἀθηνῶν. The 'stay' of Athens was the tomb of Oedipus, but the word is used here by an anticipation. So in Aj. 599 Salamis is called πᾶσιν περίφαντος ἀεί.

l. 59. τόνδ'. The presence of the guardian deity is assumed, cp. 65 τοῦδε τοῦ θεοῦ. ὅδε in Sophocles does not necessarily imply what is present to the senses, cp. l. 78.

ll. 62, 3. οὐ λόγοις .. πλέον, 'honoured, not in story, but more highly, by loving resort.' The sanctities of Colonus were well known to the inhabitants (Sophocles is said to have been born there), and highly cherished by them, though they had no place in story. Sophocles is aware that he is here breaking fresh ground.

l. 66. ἢ 'πὶ τῷ πλήθει λόγος; 'Is deliberation permitted to the people?'

l. 67. ἐκ. The use of the preposition marks the dependence of Colonus on the king.

l. 68. οὗτος δὲ τίς; The inversion is used for the sake of emphasis. Cp. O. T. 58 ὦ παῖδες οἰκτροί.

l. 70. πομπός = στελῶν, l. 298. For the omission of ἄν, cp. infra ll. 1418, 9 πῶς γὰρ αὖθις αὖ πάλιν | στράτευμ' ἄγοιμι ταὐτόν, εἰσάπαξ τρέσας; Here as supra l. 43, ἄν is read for οὖν by some editors.

l. 71. i. e. ὡς μόλοι (ὁ Θησεὺς) πρὸς τί, λέξων ἢ καταρτύσων (αὐτό);

l. 73. For μή, cp. O. T. 1110 μὴ βλέποντος = 'ejus, qui non videat.'

l. 74. ὁρῶντα, 'full of sight,' i. e. 'clear.' The use of the active participle gives additional force to the epithet. Cp. Aesch. Cho. 844 πῶς ταῦτ' ἀληθῆ καὶ βλέποντα δοξάσω;

l. 75. 'Let me tell you how to escape calamity.' ὡς μὴ σφαλῇς = ὥς σε μὴ σφαλῆναι κελεύοιμ' ἄν. Cp. O. T. 543 οἶσθ' ὡς ποίησον;

l. 76. ὡς ἰδόντι, 'to the momentary view.' Cp. l. 15 ὡς ἀπ' ὀμμάτων. 'At first sight.' The greatness of Oedipus is still apparent. Cp. Milton, 'Nor seemed he .. less than archangel ruined.'

l. 78. The Stranger will not allow Oedipus to remain in the grove while he goes to the city, he will acquaint the persons 'on the very spot' with what has occurred. Pleonasms such as ἐνθάδ' αὐτοῦ are common in Sophocles. τοῖσδ', cp. l. 59.

l. 80. ἢ .. ἤ. The Epic form is more pointed than εἴ .. ἤ. Cp. Aesch. *Pr. V. 780, Cho. 890.*

l. 81. **ἡμίν.** Dat. of remote reference. 'Are we free from the Stranger's presence?' Cp. El. 442, and for *ἡμίν*, ib. 357.

l. 84. **ὦ πότνιαι δεινῶπες.** The tendency to redouble epithets without a connecting particle is characteristic of Sophocles, cp. Ant. 1204, 5 *λιθόστρωτον κόρης | νυμφεῖον Ἅιδου κοῖλον.* El. 851, 1085.

l. 85. **ἐπί** is probably to be taken with **ἕδρας** (cp. l. 19), so that **ἔκαμψα** = *ἔκαμψα μέλη.* Words are frequently removed from their natural order for the sake of adding point to the expression. Cp. O. T. 178 *ἀκτὰν πρὸς ἑσπέρου θεοῦ*, supra l. 127 *ἅλσος ἐς τᾶνδε .. κορᾶν.* **γῆς**, gen. of the region, cp. l. 45.

l. 87. The reference is to O. T. 789, foll. This addition to the prophecy is made to suit the present play.

l. 88. **ταύτην** is partly predicative, 'meant this when he spoke of a rest.'

l. 89. **ἐλθόντι** in construction with *μοι*, as if the sentence were *παῦλαν γενέσθαι μοι.* **θεῶν** with **ἕδραν** is possessive, with *ξενόστασιν* subjective gen., 'a seat belonging to them, and shelter afforded by them.'

l. 91. **κάμψειν .. βίον**, cp. Eur. Hipp. 87 *τέλος δὲ κάμψαιμ' ὥσπερ ἡρξάμην βίου.* The metaphor is from a race. The infinitive is in construction with **ἔλεξε.**

l. 92. **κέρδη μὲν οἰκήσαντα,** 'having fixed my habitation there, a benefit to those who had received me,' etc. **κέρδη** and **ἄτην** are accusatives in apposition to the action of the verb. Cp. Eur. Or. 1105 *Ἑλένην κτάνωμεν, Μενελέῳ λύπην πικράν*, Aesch. Ag. 225. With *οἰκήσαντα*, cp. l. 626.

l. 97. **πιστὸν .. πτερόν.** The meaning of an 'omen' (*πτερόν*) is here generalized so as to apply to an inward presentiment, for no outward sign has as yet been given. Cp. Phil. 1039 *εἰ μή τι κέντρον θεῖον ἦγ' ὑμᾶς ἐμοῦ.*

l. 101. **βάθρον τόδ' ἀσκέπαρνον**, cp. l. 19 *τοῦδ' ἐπ' ἀξέστου πέτρου.* For *σεμνὸν .. ἀσκέπαρνον*, cp. l. 84.

l. 102. **βίου .. πέρασιν,** 'an exit for my life.'

l. 104. **εἰ μὴ δοκῶ, κ. τ. λ.,** 'unless I seem to come short in suffering, though bound continually to serve in labours beyond other men.' **μειόνως ἔχειν** is an expression formed like *ἀρκούντως ἔχειν.* The other rendering, 'to be too mean,' is hardly consistent with the bearing of Oedipus toward the dread goddesses, and of his consciousness of dignity. Schol. *εἰ μὴ δοκῶ .. δεῖσθαι προσθήκης κακῶν.* For the belief that suffering propitiated the gods, cp. Thuc. 7. 77 *εἴ τῳ θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχράντως ἤδη τετιμωρήμεθα.*

l. 107. **μεγίστης Παλλάδος καλούμεναι,** 'called the possession of mightiest Pallas.'

l. 109. **ἀνδρὸς Οἰδίπου,** 'of Oedipus who was indeed a man;' cp. l. 393

τηλικαῦτ' ἄρ' εἶμ' ἀνήρ; Aj. 77 πρόσθεν οὐκ ἀνὴρ δδ' ἦν; 'Have pity on this weary shadow of myself, for this is not the Oedipus that was.'

l. 112. χρόνῳ παλαιοί. The pleonasm serves at once to strengthen παλαιοί and to free it from ambiguity.

ll. 113, 114. καὶ σύ μ' ἐξ δδοῦ ποδὰ κρύψον. με is governed πρὸς τὸ σημαινόμενον by πόδα κρύψον, which phrase is equivalent in meaning to ὑπέξαγε. Cp. O. T. 31, 32.

l. 115. ἐν γὰρ τῷ μαθεῖν. For the spondee, cp. El. 376 εἰ γὰρ τῶνδέ μοι, l. 357.

l. 117. ἦν. The imperfect may be used of past time, or of possibility. 'Who can it be?' cp. l. 1697.

l. 118. ἐκτόπιος συθείς make one predicate, completing κυρεῖ.

l. 120. ἀκορέστατος, i.e. 'who would not be satisfied until he had reached the most holy place of all.'

l. 124. πλανάτας, sc. ἦν.

l. 125. οὐκ is put out of its place for emphasis. Cp. l. 1365 εἰ δ' ἐξέφυσα τάσδε μὴ 'μαυτῷ τροφούς. O. T. 137 ὑπὲρ γὰρ οὐχὶ τῶν ἀπωτέρω φίλων.

l. 126. For the position of ἐς, cp. El. 14 τοσόνδ' ἐς ἥβης; Il. 1. 350 θῖν' ἐφ' ἁλὸς πολιῆς, and also supra l. 85.

ll. 131 foll. 'Without voice or speech giving utterance to our silent thought.'

l. 134. ἕζονθ'. The active form is unusual. It is probably used because the act is more important to the Chorus than the person of the agent.

l. 135. ὄν must be taken with λεύσσων and again with γνῶναι.

l. 138. δδ' ἐκεῖνος ἐγώ, sc. εἰμί. The omission of the 1st sing. is not common except with ἕτοιμος, as in O. T. 92. But the frequency of this expression without ἐστί (e.g. τόδ' ἐκεῖνο) leads to the use without εἰμί, O. T. 968.

l. 139. τὸ φατιζόμενον, 'as the saying is.' These words are in a sort of apposition to the sentence. The construction is common, with τὸ λεγόμενον, in quoting proverbs. δεινός, merely because of his impiety.

l. 142. ἄνομον is an addition to the predicate. 'See not a lawless man in me.'

l. 144. 'Not at all one of the highest fortune that you should congratulate him on it.' πάνυ is often put after the word which it qualifies, as e.g. μόγις πάνυ. The gen. μοίρας is perhaps best regarded as one of quality, though the epexegetic εὐδαιμονίσαι would take a genitive.

l. 146. ὧδε, 'thus.'

l. 148. κἀπὶ σμικροῖς μέγας ὥρμουν, 'or moored my great self by a *slight stay*.' For the construction, cp. Plutarch Solon. c. 19 οἰόμενοι ἐπὶ δυσὶ βουλαῖς ὥσπερ ἀγκύραις ὁρμοῦσαν ἧττον ἐν σάλῳ ἔσεσθαι.

Oedipus remembers that before the change in his fortunes his people came to him for protection and help, so far was he from being led by a child.

ll. 149, 150. **ἀλαῶν ὀμμάτων ἄρα καὶ ἦσθα φυτάλμιος.** The expression is perhaps used for *ἄρα καὶ ἦσθα ἀλαὰ ὄμματα φύσας*, i. e. *ἔχων*. **ἄρα καί** have become displaced in the eagerness to give prominence to *ἀλαῶν ὀμμάτων*. 'And art thou also blind?' The Chorus, in their horror at the trespass of Oedipus, had not at first noticed his blindness.

l. 152. **ἔν γ' ἐμοί**, 'as far as lies in me,' i. e. if I can prevent it.

l. 153. **οὐ .. προσθήσεις**, 'you shall not add (to your woes) these curses.' Cp. O. T. 820 *ἢ 'γὼ 'π' ἐμαυτῷ τάσδ' ἀρὰς ὁ προστιθείς*. The Chorus will not allow Oedipus to bring additional misery on himself by trespassing in the holy grove. Or perhaps, 'you shall not bring upon the town—.'

l. 156. **ἵνα** is in construction with **τῶν.. φυλάξαι**, l. 161. **τῷδ'**, 'yonder,' of a thing near but not close at hand. Cp. El. 4, 7, 10.

ll. 157–60. 'Where the watery basin runs together with a flowing of sweet streams,' i. e. where sweet fresh streams meet in a basin. The *κρατήρ* is the place from which the water for libations was drawn. Others translate 'Where the bowl of water meets the flow of honeyed draughts,' alluding to the mixture of honey in the libations, infra l. 481. *μειλιχίαν* may contain an allusion to *μειλίσσομαι*, cp. Aesch. Pers. 610 *νεκροῖσι μειλικτήρια*.

l. 161. **τῶν**, neut., referring to the previous description. The gen. is due to the notion of avoidance in *φύλαξαι*. The want of a connecting particle between the verbs denotes the eager excitement of the Chorus.

l. 163. **πολλὰ κέλευθος ἐρατύει.** The Chorus are under the impression that Oedipus cannot hear them, and give this reason to themselves.

l. 168. **ἵνα πᾶσι νόμος**, sc. *ἐστὶ φανεῖν*. 'Where custom permits all to speak.' Cp. *ᾗ θέμις, εἰ θέμις*.

l. 170. 'Daughter, whither in thought can one go?' i. e. What can one do? For the potential optative, cp. Ant. 604, 5 *τίς ἀνδρῶν | ὑπερβασία κατάσχοι*; For the meaning, cp. Phil. 834 *πῶς δέ μοι τἀντεῦθεν φροντίδος*.

l. 171. i. e. 'We ought to study conformity to the citizens' usages.'

l. 174. **μὴ .. ἀδικηθῶ**, cp. Tr. 802 *μηδ' αὐτοῦ θάνω*.

l. 175. **σοί.** Oedipus singles out the speaker from the *ξένοι*, as one who is responsible for his treatment. **μεταναστάς**, 'leaving my place of security.'

l. 178. **ἔτ' οὖν; ἔτι προβῶ;** Oedipus moves forward a few steps and then asks, 'Is that enough, or must he go further?'

l. 181. **ἀΐεις**, 'have sense,' 'see and understand.'

l. 184. **τόλμα**, i. e. bring yourself to do it. Cp. Aesch. Pr. V. 999.

1000 τόλμησον, ὦ μάταιε, τόλμησόν ποτε | πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 'Bring yourself, unhappy one, when sojourning in a strange land, to cherish the same hatreds with the citizens and to respect their loves.'

l. 189. ἵν' ἄν. ἵνα, = 'where;' ἄν goes with εἴποιμεν. 'Where, with feet upon holy ground (i. e. ground where it is holy to tread) we may speak and hear.' εὐσεβίας ἐπιβαίνοντες. These words combine a literal and figurative sense, 'standing where it is right,' and 'with reliance on piety.' Cp. Phil. 1463 δόξης οὔποτε τῆσδ' ἐπιβάντες.

l. 192. αὐτοῦ, sc. μένε. ἀντιπέτρου, 'rocky;' cp. ἀντίθεος, ἀντίδουλος, ἀντίπαις. πόδα κλίνῃς, cp. O. T. 468 πόδα νωμᾶν. In κλίνειν there is the additional notion of stepping out of the way. Cp. the Epic use of the word, Il. 10. 349, 50 ὣς ἄρα φωνήσαντε παρὲξ ὁδοῦ ἐν νεκύεσσιν κλινθήτην.

l. 195. 'Shall I be seated?' 'Yes, bending low adown upon the surface of the stone.' λέχριος is not necessarily sideways; it conveys the general notion of a position other than upright.

l. 196. ὀκλάσας, 'bending the limbs close together.' Cp. Il. 13. 281 ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει.

l. 198. ἅρμοσαι is imperat. middle. 'Fit thy step to mine.'

l. 203. ὅτε νῦν χαλᾷς, 'now that you give way.' For the absolute use of χαλᾷς, cp. infra l. 840 χαλᾶν λέγω σοι, and ἔκαμψ' in l. 85.

l. 204. τίς ἔφυς βροτῶν; 'What is thine origin?' For the use of τίς as part of the predicate, cp. O. T. 151; τίς .. ἔβας; and for ἔφυς, ib. 1015 παῖς γ' εἰ τῶνδε γεννητῶν ἔφυν.

l. 205. τίς ὤν .. ἄγει; For τίς ἄν, cp. Aesch. Pr. V. 594 τίς ἄν, τίς ἄρα μ'.. ὧδ' ἐτήτυμα προσθροεῖς. There is another reading, τίς ὁ πολύπονος; which seems Sophoclean and is of considerable authority.

l. 208. ἀπόπτολις, sc. εἰμί. Cp. ll. 138, 144.

l. 211. 'Nor search me out, inquiring further.'

l. 212. δεινὰ φύσις, sc. ἐστί μοι. φύσις, = 'birth.'

l. 216. ὤμοι ἐγώ, τί πάθω; cp. Hom. Od. 5. 299 ὤμοι ἐγώ τί πάθω; τί νύ μοι μήκιστα γένηται; There are many epithets and phrases in Sophocles which remind us of Epic poetry. Cp. O. T. 145, 6, 975, infra ll. 380, 1477.

l. 217. 'Thou art on the verge.'

l. 222. Οἰδιπόδαν. The patronymic form is used for Οἰδίποδα. Cp. O. T. 1195 τλᾶμον Οἰδιπόδα. ὅδ', 'that man.'

l. 223. The construction is κατὰ τὸ σημαινόμενον; 'have no fear with regard to what I say,' = 'Fear not what I say.' Cp. O. T. 31, supra l. 113.

l. 224. δύσμορος, sc. εἰμί. The evil fate of Oedipus seems to be *threatening* him once more.

l. 227. ἃ δ' ὑπέσχεο ποῖ καταθήσεις; 'But where i. e. how will you

redeem your promise?' (given ll. 176, 7). For καταθήσεις, cp. Pind. Nem. 7. 112.

l. 229. 'To no man cometh punishment from the fates for a matter in which he has been the first to suffer, that he should be punished for this.' i.e. τίσις (τούτων), ὧν προπάθῃ, τὸ τίνειν (τούτων τίσιν). For the construction of ὧν, cp. Ant. 1194, 5 τί γάρ σε μαλθάσσοιμ' ἄν, ὧν ἐς ὕστερον | ψευσταὶ φανούμεθ'. For τὸ τίνειν, cp. Aj. 728 τὸ μὴ οὐ πέτροισι πᾶς καταξανθεὶς θανεῖν. Other interpretations have been given: Hermann translates, 'Nemo punitur ob injuriam prius acceptam si eam rependit.' But there is no reason to suppose that the difference between τίνεσθαι and τίνειν is neglected in this passage.

l. 230. Cp. Phil. 138 τέχνα γὰρ τέχναις ἑτέραις προὔχει: Eur. Bacch. 905. δ' = 'for.' The general sense is, 'He who deceives another must expect deceit and trouble, not kindness, in return.'

l. 232. ἔχειν is epexegetic after ἀντιδίδωσιν.

l. 233. ἑδράνων. The genitive depends on ἔκτοπος.

l. 234. ἄφορμος ἐμᾶς χθονός, 'removed from this seat and so without a mooring-place in my land'—'Cast forth from my land.' The derivation from ὁρμεῖν is preferable to that from ὁρμᾶν, and introduces a common metaphor.

l. 235. χρέος is a word which Sophocles uses in a sense slightly different from the ordinary meaning, cp. O. T. 156. Here the word is euphemistic for ἄγος, 'debt' for 'guilt.'

l. 236. προσάψῃς, cp. O. T. 667.

l. 238. αἰδόφρονες, 'god-fearing.' Antigone appeals to the religious feeling of the Chorus in order to obtain mercy for the suppliant. The sense of ἀλλ' ἐπεί, ἀλλ' ἐμέ is, 'Though you have determined to reject my father, still hear me, if not him.'

l. 240. ἀκόντων = ἀκουσίων. Cp. infra l. 977 ἄκον πρᾶγμα, cp. O. T. 1230 ἑκοντα κοὐκ ἄκοντα.

l. 243. μόνου, 'for my own father,' 'my father and no other,' cp. infra l. 321. μόνος is a favourite word with Sophocles.

l. 245. i.e. 'Speaking to you as a daughter of your house.' Thus Antigone excuses her boldness of speech. Cp. Hom. Od. 3. 24 αἰδὼς δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι: and Od. 1. 303 ὥστε πατὴρ ᾧ παιδὶ καὶ οὔποτε λήσομαι αὐτῶν.

l. 247. ἐν ὑμῖν, cp. Aj. 519 ἐν σοὶ πᾶσ' ἔγωγε σώζομαι. ἀδόκητον, 'Ideoque pluris, si concedatur, faciendum.' Linwood.

l. 249. κείμεθα, cp. the Homeric θεῶν ἐν γούνασι κεῖται: the word νεύσατε also is usually applied to the gods. But cp. Phil. 484.

l. 250. ἐκ σέθεν, 'coming from thyself.' These words apply properly to τέκνον only, but are to be connected by a sort of zeugma in a more general sense with λόγος, χρέος, θεός.

l. 251. ἢ λόγος, ἢ χρέος, 'or word, or concernment.' λόγος is difficult. Perhaps the meaning is, 'All that you prize in speech or act.' Cp. Eur. Heracleid. 95. Others read λέχος. For χρέος, cp. l. 235, note.

l. 252. βροτῶν is a partitive genitive. For the sentiment, cp. Aesch. S. c. T. 719 θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά.

l. 256. τὰ δ' ἐκ θεῶν τρέμοντες, 'fearing what the gods may do.' Cp. Hdt. 8. 15 τὸ ἀπὸ Ξέρξεω δειμαίνοντες.

l. 259. μάτην ῥεούσης, 'since it flows forth *in vain*.' Cp. the position of words in El. 1143 τροφῆς | ἀνωφελήτου. μάτην, 'falsely,' without cause or corresponding reality, as in El. 1298.

l. 261. μόνας, 'beyond all others.'

l. 262. ποῦ, 'wherein?' Cp. O. T. 390 ποῦ σὺ μάντις εἶ, Aj. 1100. οἵτινες, = εἰ ὑμεῖς. The want of a regular antecedent is expressive of strong feeling. Cp. infra ll. 866–8.

l. 266. 'Since for my deeds, they are sufferings rather than doings.' The use of the active participle gives a sort of real and personal existence to his deeds, and is very emphatic, cp. supra l. 134. Cp. Lear, 3. 2 'I am a man | more sinned against than sinning.'

l. 270. φύσιν, 'in nature.' Cp. Aj. 472 μή τοι φύσιν γ' ἄσπλαγχνος ἐκ κείνου γεγώς.

l. 271. φρονῶν, 'with clear knowledge.' Cp. O. T. 316 φρονεῖν ὡς δεινόν.

l. 272. ἔπρασσον. The imperfect brings the action nearer and is more graphic than the aorist. Cp. O. T. 1272 οὔθ' οἵ' ἔπασχεν οὔθ' ὁποῖ' ἔδρα κάκα.

l. 274. ἔπασχον .. ἀπωλλύμην. In these imperfects the intention is signified, which was not carried out. For a similar use of the aorist, which is rare, cp. Aj. 1127.

l. 276. The raising of the suppliant implied protection.

l. 277. 'And do not, while ye think to honour the gods, in reality make the gods of no account.' Such is perhaps the translation of these difficult lines. This however assumes that μοίραις is = ἐν μοίρᾳ, and that μηδαμῶς can be taken separately from μή. For the contrast of meaning, cp. Phil. 451, 2 ποῦ χρὴ τίθεσθαι ταῦτα; ποῦ δ' αἰνεῖν, ὅταν | τὰ θεῖ' ἐπαινῶν, τοὺς θεοὺς εὕρω κακούς;

l. 281. βροτῶν, a partitive genitive, cp. Aj. 1358 τοιοίδε μέντοι φῶτες ἔμπληκτοι βροτῶν.

l. 282. ξὺν οἷς, i. e. τοῖς ἀνοσίοις, understood from φωτὸς ἀνοσίου βροτῶν, the plural genitive preparing the way for the change of number.

l. 283. ἔργοις. It is difficult to say whether ἔργοις is dative of the instrument to κάλυπτε, which if standing alone would be somewhat abrupt; or dative after ὑπηρετῶν, 'paying service to unholy deeds,' *cp. supra l. 105* μόχθοις λατρεύων.

l. 284. **ἐχέγγυον**, 'under a pledge.' The word is usually active. Cp. the passive use of *σωτήριον*, l. 487, *πόμπιμος*, Tr. 872,

l. 285. **κάρα τὸ δυσπρόσοπτον**, 'the horror of my face.' Cp. Phil. 225.

ll. 288, 9. **ὁ κύριος .. τις**. The indefinite pronoun marks as unknown something which from the nature of the case is definite, and therefore has the article. Cp. O. T. 107 *τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινας*, Ant. 951.

l. 290. **τὰ δὲ μεταξὺ τούτου**, 'in your actions between that moment and this;' i. e. meanwhile.

l. 294. **βραχέσι**, 'slight;' cp. Thuc. 1. 14 *βραχέα ἐκέκτηντο*, ib. 8. 76. The meaning 'brief' does not agree well with *ταρβεῖν*. The impressive nature of the speech, not its length, is noticed. *βραχύς* in this sense is 'that which is soon measured.'

l. 295. **ἄνακτας**. For the pl. cp. O. T. 1403–7, El. 1232–5. The plural is more impressive than the singular, as being nearer to the general notion.

l. 297. **σκοπός**, i. e. the **Ξένος**, who is thus styled, because he has seen Oedipus, and will carry information to Theseus: it is probably a supplementary predicate.

l. 300. **αὐτόν** probably goes with **ἕξειν**. The word is due to the conjecture of Porson.

l. 301. **τοῦνομ' αἴσθηται**. For the acc. cp. Aj. 1318, 19 *τηλόθεν γὰρ ᾐσθόμην | βοήν*, Ant. 961. The whole object is perceived and not a part.

l. 305. **πολύ**, 'much spoken of;' the word forms part of the predicate. Cp. Aesch. S. c. T. 6, 7 *πολὺς κατὰ πτόλιν—ὑμνοῖθ' ὑπ' ἀστῶν*, 'thy name oft told hath reached every ear.'

ll. 306, 7. **κεἰ βραδὺς εὕδει**, 'though sleep makes him slow to come.' For the use of the adj. cp. Aj. 47 *δόλιος ὁρμᾶται*. The expression is = **εὕδει ὥστε βραδὺς εἶναι**. For the meaning, cp. O. T. 65. The position of **εὕδει** shows that the expression is a strong one.

l. 309. **τίς γὰρ ἐσθλὸς οὐχ αὑτῷ φίλος**; These words do not explain the addition of *ἐμοί*, but refer to the first part of the sentence, viz. *εὐτυχὴς .. τῇ αὑτοῦ πόλει*. 'What good man is not a friend to himself?' i. e. does not befriend himself in doing good. **φίλος** is active, cp. Ant. 99 *τοῖς φίλοις δ' ὀρθῶς φίλη*.

l. 310. **ποῖ φρενῶν ἔλθω**; For the gen. cp. El. 922 *οὐκ οἶσθ' ὅποι γῆς οὔδ' ὅποι γνώμης φέρει*. The broken lines mark a disturbance of feeling. Cp. O T. 1468, 1471, 1475, Aj. 791.

l. 313. **βεβῶσαν**, almost = *οὖσαν*. Compare the use of *ἥκω*, *καθεστάναι*, *ἑστάναι*, and supra l. 52. Ismene approaches, well clothed and mounted, in contrast to the unsandalled and sunburnt Antigone. **κρατί**, 'on her head,' but the dative is also perhaps to be taken with **ἡλιοστερής**, 'on her head to keep the sun from it.'

l. 314. **νιν**, 'her.'

l. 316. πλανᾷ, 'makes me to wander,' the word is active in signification. Another reading is γνώμῃ πλανῶ;

l. 318. τάλαινα. This expresses the distraction of her doubt.

ll. 319, 320. φαιδρὰ γοῦν ἀπ' ὀμμάτων σαίνει με, 'she greets me with bright looks from her eyes.' σαίνω is used properly of a dog fawning or wagging his tail (Aesch. Ag. 725 σαίνων τε γαστρὸς ἀνάγκαις), and in this sense governs the accusative; but it is used in an applied sense, = 'to make signs of recognition,' as here. Cp. Ant. 1214 παιδός με σαίνει φθόγγος, where recognition and the effect of recognition are combined.

l. 322. ὁρᾶν depends on εἶπον, understood from εἶπας.

l. 325. προσφωνήμαθ'. The name is used for the thing named. 'Names which I love to use.' Cp. Phil. 233 seqq. Ἕλληνες ἔσμεν .. Φ. ὦ φίλτατον φώνημα. ὡς ὑμᾶς, κ.τ.λ. 'How hardly I have found you, and now again how hard it is to see you for sorrow!'

ll. 326 fol. For the divided lines, cp. Aj. 981, O. T. 626, etc.

l. 331. It is difficult to understand why Ismene should be said to touch herself. Perhaps no more is meant than that she is united in the unhappiness of her father and sister, and the grammar is more regular than the thought. Some editors insert l. 328 between ll. 330 and 331. But the τροφαί of Ismene, well clad and mounted, can hardly be termed δυσάθλιαι, even by her self-pity.

l. 333. πόθοισι .. λόγοις. In πόθοισι we have the dative of cause, whereas λόγοις conveys the idea of 'accompaniment,' (cp. αὐτοῖσι συμμάχοισι, etc.,) and this is assisted by the adjective. The repetition of the same construction in a different sense is characteristic of the Sophoclean period of language.

l. 335. ποῖ .. πονεῖν, 'Where are they for the service?' πονεῖν = εἰς τὸ πονεῖν. ποῖ, sc. οἴχονται. Cp. Eur. Or. 1473 ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες. For ποῖ, cp. Aesch. Cho. 405 ποῖ, ποῖ δὴ νερτέρων τυραννίδες;

l. 336. 'They are where they are,' i.e. their state is too bad to name, cp. supra l. 273 ἱκόμην ἵν' ἱκόμην.

ll. 339 fol. Hdt. 2. 35 Αἰγύπτιοι .. τὰ πολλὰ πάντα ἔμπαλιν τοῖσι ἄλλοισι ἀνθρώποισι ἐστήσαντο ἤθεά τε καὶ νόμους. ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλεύουσι· οἱ δὲ ἄνδρες, κατ' οἴκους ἐόντες, ὑφαίνουσι.

l. 341. τάξω βίου τροφεῖα, 'the outdoor means of supporting life.'

l. 342. σφῷν. Dat. 'And in your case too.' There is no necessity to regard σφῷν as the genitive, and to suppose that the dual is used of the two pairs of children. This would be especially harsh with σφώ immediately preceding. The dative may be regarded as a dat. of reference to the whole sentence, or more especially to πονεῖν.

l. 344. κακά, Attic accusative. Cp. O. T. 264, 5 τάδ' ὡσπερεὶ τοὐμοῦ πατρὸς / ὑπερμαχοῦμαι; infra l. 1694.

l. 345. **ὑπερπονεῖτον** is resumed in **γερονταγωγεῖ**. The series of participles is broken by the insertion of the finite verb, as again in *ἡγεῖται*, l. 351. There is a tendency in Soph. to return to the finite verb from the participial or other dependent construction.

l. 351. **τὰ τῆς οἴκοι διαίτης**, 'the comforts of her life at home.' Cp. O. T. 977 *τὰ τῆς τύχης*.

l. 355. **ἃ τοῦδ' ἐχρήσθη σώματος**, 'which were given respecting me.' The objective genitive taking the place of the predicate is remarkable.

l. 356. **κατέστης**, cp. l. 313 note. **γῆς ὅτ' ἐξηλαυνόμην**. The order of events is inverted in the narration.

l. 358. **τίς σ' ἐξῆρεν οἴκοθεν στόλος**; 'What errand sped thee from home?' The usual expression *αἴρειν στόλον* is here inverted.

l. 360. **μὴ οὐχί** is epexegetic of *κενή* after the negation. Cp. O. T. 13, 221.

l. 362. 'Seeking how thou hadst thy maintenance or where.' **ζητοῦσα τὴν σὴν τροφήν** (inquiring into thy means of life), and in particular **ποῦ κατοικοίης** (where thou wert dwelling).

l. 365. **παιδοῖν**. Dative, 'encompassing your sons.'

ll. 367–9. The antithesis seems to be, 'Beforetime they had a strife with Creon,' and, 'Now they strive together:' and again, 'Beforetime they were anxious that the throne should be in regency,' and, 'Now each is eager to be king.' **αὐτοῖς .. Κρέοντί τε** are best taken together. So far from desiring the throne, they even strove with Creon that it should be vacant. There is no need to change *ἔρις* into *ἔραις*, by which *ἔρις κακή* is left without any point.

l. 369. **λόγῳ σκοποῦσι**, 'professing in their argument to have regard to.' For λόγῳ, cp. infra l. 1296 *οὔτε νικήσας λόγῳ*.

l. 371. The heaven-sent infatuation is assisted by their own evil mind; cp. Aesch. Pers. 743 *ἀλλ' ὅταν σπεύδῃ τις αὐτός, χὠ θεὸς συνάπτεται*. Aeschylus and Sophocles are in advance of the fatalism of their age.

l. 372. **τοῖν τρισαθλίοιν**. The close connection of the article and adjective prevents the line from being unrhythmical. **κακή**, as an emphatic epithet, contrasts this *ἔρις* and that in l. 367.

l. 374. **νεάζων**. In addition to the fact of youth, the participle implies youthful impetuosity, ambition, etc. Cp. Eur. Phoen. 713 *μῶν νεάζαν οὐχ ὁρᾷς ἃ χρή σ' ὁρᾶν*;

l. 377. **ὁ πληθύων**, 'the more numerous,' i. e. as having the majority of voices. Cp. Aesch. Ag. 1370 *πληθύνομαι*.

l. 378. **τὸ κοῖλον Ἄργος**, 'Argos in the valley.' Cp. Hom. Od. 4. 1 *κοίλην Λακεδαίμονα κητώεσσαν*.

l. 380. **ὡς αὐτίκ' Ἄργος, κ. τ. λ.** Cp. O. T. 101 *ὡς τόδ' αἷμα χειμάζον πόλιν*. The reason of the expedition is a principal part of the expressed resolution of Polynices: hence the acc. instead of the usual genitive.

l. 381. ἢ πρὸς οὐρανὸν βιβῶν, 'or to exalt it to heaven.' The style is Epic, cp. Hom. Il. 12. 328 ἠέ τῳ εὔχος ὀρέξομεν ἠέ τις ἡμῖν.

l. 382. ἀριθμός, 'mere number' or 'heap,' cp. Eur. Tro. 476 οὐκ ἀριθμὸν ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν, Hor. Epp. 1. 2. 27 'Nos numerus sumus et fruges consumere nati.'

l. 383. ὅποι, 'At what point?' i.e. how long they must first continue. Cp. Thuc. 3. 108 ἡ μάχη ἐτελεύτα ἕως ὀψέ, El. 958 ποῖ γὰρ μενεῖς ῥᾴθυμος; but perhaps ὅπου should be read.

l. 385. ὡς .. ἕξειν. Two constructions seem to be united, ὡς ἕξοιεν θεοί, and ἕξειν θεούς. Aesch. Eum. 799, 800 αὐτὸς ἦν ὁ μαρτυρῶν | ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλαβὰς ἔχειν. For similar confusions in Sophocles, cp. Tr. 672, 1238, Ant. 520.

l. 388. τί δὲ τεθέσπισται, the resolved foot denotes eagerness. The next two lines depend on τεθέσπισται.

l. 390. εὐσοίας χάριν, 'for the sake of self-preservation.'

l. 391. For the use of ὑπό in semi-passive constructions, see O. T. 37 and note. But there is some doubt about the reading; ἔτ' or ἐξ is possible. Cp. O. T. 1006 σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι.

l. 392. ἐν σοί, cp. l. 422. The subject of φασί is to be gathered from l. 413.

l. 393. ἀνήρ, cp. l. 109.

l. 395. ὃς νέος πέσῃ. For the omission of ἄν, cp. Tr. 1008, Aj. 1074 ἔνθα μὴ καθεστήκῃ δέος, O. T. 1231 αἳ φανῶσ' αὐθαίρετοι. It is by no means unusual in Sophocles.

l. 397. μυρίου χρόνου. Cp. infra l. 617 ὁ μυρίος | χρόνος, and Plato, Ap. 23 B ἐν πενίᾳ μυρίᾳ εἰμί. Note the gen. of time = 'within.'

l. 399. στήσωσι. Notice the change of number. Creon is acting with Eteocles and others. ἐμβαίνῃς, cp. O. T. 825 μηδ' ἐμβατεύειν πατρίδος.

l. 401. θύραισι κειμένου, 'laid at their doors.' The immediate reference is to the inactivity of age, (cp. Shakespeare, 'unregarded age in corners thrown,') but the occurrence of τύμβος in the next line introduces the notion of burial.

l. 402. κείνοις. This dative must be taken with βαρύς and repeated with δυστυχῶν. 'Your burial, if it falls unhappily for them, is full of danger for them.'

l. 403. As a murderer the Thebans would not bury Oedipus in his own land, yet they feared the vengeance of his Daemon unless the customary rites of burial were paid by them.

l. 405. μηδ' ἵν' ἂν σαυτοῦ κρατῇς, 'but not where you will be your own master.' The subjunctive is due to the relative adverb with ἄν. For the adversative μηδέ, cp. El. 132 οὐδ' ἐθέλω προλιπεῖν τόδε.

l. 407. ἀλλ' οὐκ ἐᾷ .. σ', sc. κατασκιασθῆναι Θηβαίᾳ κόνει. τοὔμφυλον αἷμα, *i.e.* 'the guilt of kindred blood,' cp. O. T. 1406 αἷμ' ἐμφύλιον.

Note that Ismene is not uninfluenced by the Theban point of view, and cp. the feeling of Chrysothemis in the Electra.

l. 410. 'On the intervention of what circumstance?'

l. 413. **ἀνδρῶν**, sc. *κλύουσα*. The message had been given publicly, cp. O. T. 93.

l. 414. **ἐφ' ἡμῖν**, 'with regard to me.' Cp. O. T. 829 *ἐπ' ἀνδρὶ τῷδ' ἂν ὀρθοίη λόγον*.

l. 415. **οἱ μολόντες**, = *οἱ θεωροί*. **εἰς Θήβης πέδον**, cp. supra l. 378 *τὸ κοῖλον Ἄργος*. Ant. 845 **Θήβης εὐαρμάτου ἄλσος**, ib. 101 *ἐπταπύλῳ Θήβῃ*, etc. The mention of natural characteristics gives a graphic turn to the language.

l. 416. The use of **τις** = *πότερος*, where only two are spoken of, is noticeable.

l. 419. **τοὐμοῦ πόθου**, cp. O. T. 969 *τῷμῷ πόθῳ*.

l. 420. **φέρω δ' ὅμως**, 'but still I bring the news;' cp. supra l. 360 *δεῖμ' ἐμοὶ φέρουσά τι*, Aesch. Pers. 248 *φέρει σαφές τι πρᾶγος .. κλύειν*.

l. 421. The usual sequence *μήτε .. μήτε* is broken by **ἐν δ' ἐμοί, κ.τ.λ.** The worst which Oedipus can wish his sons is that the end of their contention may be in his power.

l. 424. **ἧς** goes with **ἔχονται**, and less closely with **κἀπαναιροῦνται δόρυ**. Cp. Aesch. Pr. V. 331 *πάντων μετασχὼν καὶ τετολμηκὼς ἐμοί*. **ἔχονται**, = 'take hold of,' 'engage in obstinately.'

l. 425. **ὡς**, 'in which case,' explains **ἐν ἐμοὶ τέλος γένοιτο**. Cp. supra l. 45, where the construction with *ὥστε* is nearly, though not exactly, parallel to this.

l. 428. 'So dishonoured by being thrust forth from my native land.' The adverb is to be considered as part of the predicate; cp. Ant. 1069 *ψυχήν τ' ἀτίμως ἐν τάφῳ κατῴκισας*, Thuc. I. 120 *ἐς τοὐναντίον αἰσχρῶς περιέστη*.

l. 430. **αὐτοῖν**, cp. infra l. 444 *σφιν*. It is the dative of the interested person. 'They allowed me to be sent forth.' Cp. Phil. 1030 *καὶ τέθνηχ' ὑμῖν πάλαι*, El. 1152.

l. 431. Cp. O. T. 1410 seqq., 1449 seqq.

l. 435. **τὸ λευσθῆναι πέτροις**. This punishment is frequently mentioned in Greek tragedy. Cp. Aj. 254 *πεφόβημαι λιθόλευστον Ἄρη*, Ant. 36 *φόνον .. δημόλευστον ἐν πόλει*, Aesch. S. c. T. 65.

l. 436. **ἔρωτος τοῦδ'**. A genitive of respect, cp. Ant. 1194, 5 *τί γάρ σε μαλθάσσοιμ' ἂν ὧν ἐς ὕστερον | ψεῦσται φανούμεθ'*. This use is not infrequent in Sophocles. Also **ὠφελῶν** is here almost a substantive, 'no helper of this desire.'

ll. 438, 9. 'And I began to know that my rage had run to excess in chastising my former errors.' **τῶν .. ἡμαρτημένων** is probably genitive after *κολαστήν*. For *μείζων*, = 'too great,' cp. Plato, Soph. 231 A μὴ

μεῖζον αὐτοῖς προσάπτωμεν γέρας. It cannot mean that his blindness and exile were worse evils than his former errors.

l. 441. **χρόνιον**, 'after so long.'

l. 442. For the repetition, cp. infra l. 617 *μυρίας ὁ μυρίος.*

l. 443. **ἔπους σμικροῦ χάριν**, 'for a little word's sake,' i. e. for want of a little word.

l. 444. **σφιν**, cp. supra l. 430 *αὐτοῖν.*

l. 447. **γένους ἐπάρκεσιν**, 'the assistance which kindred gives.' The genitive has the force of an adjective rather than of the case of a noun.

l. 448. It seems best to take **θρόνους—καὶ σκῆπτρα κραίνειν—καὶ τυραννεύειν χθονός**, as three co-ordinate expressions rising in intensity. Others take *θρόνους* with *κραίνειν*, and others again consider *κραίνειν* an epexegetic infinitive after *θρόνους καὶ σκῆπτρα.*

l. 450. **τοῦδε**, i. e. *ἐμοῦ.*

l. 453. 'Comparing in thought the oracles which I bring from my own side.' **τὰ ἐξ ἐμοῦ**, 'which come from my own side in the comparison.' Cp. Tr. 631 *τὸν πόθον τὸν ἐξ ἐμοῦ.*

l. 458. **πρὸς ταῖσδε ταῖς, κ.τ.λ.**, 'in addition to.' Oedipus begs protection from the Chorus, reminding them that they will be assisting the dread goddesses in protecting him. There is some doubt about the reading here.

l. 459. **ἀλκὴν ποιεῖσθαι**, 'to undertake defence,' cp. El. 302 *τὰς μάχας ποιούμενος*, Thuc. I. 124 *Ποτιδαιάταις.. ποιεῖσθαι τιμωρίαν.* For **ἀλκήν**, = 'task of defence,' cp. Aesch. Supp. 731 *ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτέ.*

l. 460. Oedipus leaves it to be implied that his enemies are the enemies of Athens. That they are his enemies he cannot for a moment forget.

l. 463. **ἐπεμβάλλεις**, 'you add to give further weight.' **λόγῳ** is instrumental dative. The meaning would be made clearer by supplying *ἐν*, *ἐπεμβάλλεις ἐν τῷδε τῷ λόγῳ.*

l. 464. Cp. Aesch. Pr. V. 307, 8 *καὶ παραινέσαι γέ σοι | θέλω τὰ λῷστα.*

l. 465. **ὡς** must be taken with **τελοῦντι**, = 'for I will accomplish all.' **προξένει**, 'Be my good guide.' For other metaphorical meanings of *προξενέω*, cp. O. T. 1483, Tr. 726.

l. 466. 'Institute a purification of these deities.' **δαιμόνων** is a genitive of relation. For **θέσθαι**, cp. O. T. 134 *τήνδ' ἔθεσθ' ἐπιστροφήν.*

l. 467. **καὶ κατέστειψας πέδον.** There is some doubt about the reading, but the text receives confirmation from l. 56 *ὃν δ' ἐπιστείβεις τόπον.* *ὃν* (sc. *πέδον*) can be supplied from **ἐφ' ἃς.**

l. 470. **ὅσιαι χεῖρες** are 'hands pure from guilt.' Cp. Aesch. Cho. 377, 8 *τῶν δὲ κρατούντων | χέρες οὐχ ὅσιαι στυγερῶν τούτων*, Eum. 313, 14 *τὸν μὲν καθαρὰς χεῖρας προνέμοντ' | οὔτις ἀφ' ἡμῶν μῆνις ἐφέρπει.*

l. 472. **τέχνη**, abstract for concrete. Cp. the use of *τροφή* in O. T. 1. **εὔχειρος** is gen. from *εὔχειρ.*

l. 473. **ἀμφιστόμους**, 'projecting on either side.'

l. 475. **γε** is due to conjecture; it refers to **κρόκαισιν**, which it confirms and amplifies. 'Yes, with a fillet from a young ewe-lamb.' Others read *νεαλοῦς* for **γε νεαρᾶς**, and *νεοτόκῳ* for **νεοτόκῳ**.

l. 476. **τὸ δ' ἔνθεν**, 'what remains to be done,' or 'what is left of the offering;' the first seems the preferable rendering. Cp. Aesch. Ag. 248 *τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω.* **ποῖ**; cp. supra l. 383.

l. 479. **πηγάς**, El. 894, 5 *νεορρύτους | πηγὰς γάλακτος.* **τὸν τελευταῖον δ' ὅλον**, i. e. *τὸν τελευταῖον κρωσσὸν χέοις ἂν ὅλον.* Three vessels are to be used, two partly filled with water, the third filled to the brim with water and honey.

l. 480. 'With what am I to fill this in preparing it?' **τόνδε**, = *τὸν τελευταῖον κρωσσόν.*

l. 481. **μελίσσης**, i. e. *μέλιτος*, by metonymy. With *μηδέ*, cp. supra l. 405. For the prohibition, cp. supra l. 100 *νήφων ἀοίνοις.*

l. 482. **μελάμφυλλος**, 'dark with rich herbage.'

l. 483. **αὐτῇ**, almost = *εἰς αὐτήν*, cp. Tr. 789, 90 *χθονὶ | ῥίψαν ἑαυτόν.* **ἐξ ἀμφοῖν χεροῖν**, 'on both sides.'

l. 487. **δέχεσθαι**, after *αἰτοῦ.* The passive use of **σωτήριος** is rare, but cp. supra l. 284 *ἐχέγγυος*, Tr. 872 *πόμπιμος*, = 'sent;' 'receive their suppliant into safety.'

l. 488. **κεί**, = 'or if.' Ant. 328 *ἐὰν ληφθῇ τε καὶ μή.*

l. 489. Cp. supra l. 131 foll. For the phrase **μηκύνων βοήν**, cp. the Homeric *μακρὸν ἀϋτεῖν.*

l. 494. **χῷ τι δεῖ πρόστασσε δρᾶν.** An instance of the inversion of the natural order for the sake of emphasis.

l. 496. **τῷ μὴ δύνασθαι μήθ' ὁρᾶν**, 'in want of strength as well as sight.' For *δύνασθαι* applied to bodily strength, cp. Il. 20. 360 *ὅσσον.. δύναμαι χερσίν τε ποσίν τε.*

ll. 498, 9. With this assertion of the value of a pure intention, cp. Frag. 88 (Dind.) *ψυχὴ γὰρ εὔνους καὶ φρονοῦσα τοὐνδικον | κρείσσων σοφιστοῦ παντός ἐστιν εὑρέτις.*

l. 499. **ἐκτίνουσαν** is due to a correction. The MSS. have **ἐκτείνουσαν.** For the notion that sacrifices were of the nature of a debt, cp. Pl. Rep. 331 B *ὀφείλοντα ἢ θεοῖς θυσίας τινὰς ἢ ἀνθρώπῳ χρήματα.*

l. 500. **τι** is idiomatic, cp. Tr. 305 *εἴ τι δράσεις*; Phil. 286, 7 *κἄδει τι .. διακονεῖσθαι*, infra l. 1450.

l. 504. **χρὴ 'σται** is equivalent to a future of *χρή*, 'Where must I find?'

l. 505. **τούκεῖθεν ἄλσους**, sc. *ὁ τόπος ἐστί.*

l. 506. **ἔποικος**, 'a resident,' who would be in charge of the sacred utensils, etc.

l. 509. **οὐδ' εἰ πονῇ τις.** The subjunctive seems more poetical than the indicative as putting the general case. Cp. infra l. 1443 *εἰ σοῦ στερηθῶ*, Ant. 710 *κεἴ τις ᾖ σοφός*, O. T. 198.

l. 510. Cp. the proverb *μὴ κινεῖν κακὸν εὖ κείμενον* (Pl. Phil. p. 15 C).

l. 514. **ἀλγηδόνος** with **πυθέσθαι**. For the gen. cp. El. 317 *τοῦ κασιγνήτου τί φῄς*. With **φανείσας**, cp. supra l. 410.

l. 515. **πρὸς ξενίας**. *πρὸς ξενίου* would be the more ordinary expression. For a similar extension of common uses, cp. supra l. 250 *πρός σ' ὅτι σοι φίλον*, Aj. 492, 3.

l. 516. **ἃ πέπονθ'**. The reading is conjectural, but cp. ll. 267, 537. To **ἃ πέπονθ'** = *ἔργα*, **ἀναιδῆ** is added, as an emphatic epithet. 'My unwitting deeds of shame.'

l. 517. For **πολύ**, = *σφόδρα λεγόμενον*, cp. ll. 305, 6 *πολὺ γάρ, ὦ γέρον, τὸ σὸν | ὄνομα, κ.τ.λ.* **μηδαμὰ λῆγον**, cp. O. T. 731 *ηὐδᾶτο γὰρ ταῦτ' οὐδέ πω λήξαντ' ἔχει*.

l. 518. **ὀρθόν**, cp. O. T. 505 *πρὶν ἴδοιμ' ὀρθὸν ἔπος*. The two accusatives, **τὸ πολύ** and **ἄκουσμα**, are due to the cognate use of the latter.

l. 520. **κἀγώ**, sc. *ἐπιθόμην*.

l. 521. **ἤνεγκον κακότατα**, 'I was the victim of wretchedness.' Cp. O. T. 1320 *διπλᾶ σε πενθεῖν καὶ διπλᾶ φέρειν κακά*. What follows = 'I did endure it voluntarily, (Oedipus did everything 'with a will,') let God be my witness, but of all this nothing was my intentional act.' **θεὸς ἴστω** comes in harshly, and perhaps *θεὸς ἴστωρ* should be read. **τούτων**, = the old misery and the present consequences of it.

l. 524. **ἀλλ' ἐς τί**; 'But with regard to what?' Sc. *ἤνεγκες κακότατα*.

l. 526. Cp. Hom. Il. 2. 111 *Ζεύς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείᾳ*.

l. 527. **ματρόθεν** goes with the whole sentence. 'Didst thou in relation to (i. e. with) a mother fill an infamous bed?'

l. 533. **ματρὸς κοινᾶς**, 'of a mother who is also mine.'

l. 535. **κοιναί γε**, 'ay, and also sisters of their own sire.' Oedipus anticipates and strengthens that which the Chorus shrank from saying.

l. 536. **ἐπιστροφαί**, 'renewed onset,' cp. infra l. 1045 *δαΐων ἀνδρῶν.. ἐπιστροφαί*.

l. 537. **ἔχειν** is epexegetic infinitive with **ἄλαστ'**. 'The woes I have suffered are a possession which cannot be forgotten.'

ll. 539–541. 'I received a gift, which would that hapless I had never so benefited the state as to gain from her the privilege of choosing.' In this rendering it is assumed that *μή*, with the past tenses of the indicative in a relative clause, may express the wish to reverse a fact in past time. Hermann translates, '*Accepi*, inquit Oedipus, *donum*, uxorem dicens, *quod ego ut nunquam a civitate debuerim accipere, ei profui*, i. e. quod ut mihi non unquam daret civitas, merui, quum eam Sphinge liberavi.' Cp. infra l. 1713.

l. 543. **δευτέραν ἔπαισας, ἐπὶ νόσῳ νόσον**. 'Thou hast struck a second blow, (sending) pang upon pang.' With **δευτέραν** supply **πληγήν**. *For νόσος in this sense*, cp. O. T. 1061 *ἅλις νοσοῦσ' ἐγώ*.

l. 545. ἔχει δέ μοι .. πρὸς δίκας τι, i. e. *τὸ ἐμὸν ἔχει τι πρὸς δίκας.* 'My case has something on the side of justice.'

l. 546. ἄνους is due to a correction by Porson. 'In my blindness I did slay.' Others read ἀλούς, = 'deceived.' Cp. infra l. 764 *ἐν οἷς μάλιστ' ἂν ἀλγοίην ἀλούς.*

l. 548. νόμῳ δὲ καθαρός, 'pure by law,' i. e. in the eye of the law. ἐς τόδ' ἦλθον, cp. O. T. 1433 *ἄριστος ἐλθών*, supra l. 12.

l. 550. ὀμφήν is probably intended to mark the sacred associations which cling to Oedipus. ἀποσταλείς is a correction, but cp. O. T. 115 *ὡς ἀπεστάλη*: trans. 'setting forth at thy sound,' i. e. at the sound of thy name.

l. 553. ὁδοῖς ἐν ταῖσδε, 'in thy coming hither now.' Cp. El. 68 *δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς.*

l. 555. Oedipus still wears the apparel of a Theban king.

l. 557. ὃς εἶ. The name is avoided; cp. O. T. 1036 *ὥστ' ἀνομάσθης ἐκ τύχης ταύτης ὃς εἶ.*

l. 560. 'That would be a terrible fortune, the mention of which would make me shrink from giving relief.'

l. 563. χὡς τις πλεῖστ' ἀνήρ, i. e. *καὶ ὥς τις ἀνὴρ πλεῖστα*, sc. *ἤθλησεν*, 'I have toiled as who hath toiled most,' *ut qui maxime.* The more usual expression is *ὅσα τις.*

l. 564. ἐν τῷμῷ κάρᾳ, 'in my own person.' For this use of ἐν, cp. Plat. Lach. 187 B *ἐν τῷ Καρὶ ὑμῖν ὁ κίνδυνος.*

l. 565. ὥσπερ σὺ νῦν. For the nom. cp. Aj 525 *ἔχειν σ' ἂν οἶκτον ὡς κἀγώ.*

l. 566. μὴ οὐ follows on the implied negative in ὑπεκτραποίμην following the express negative.

l. 568. σοῦ, i. e. 'than you have,' the form of comparison is condensed, as frequently in Greek.

l. 570. παρῆκεν, 'hath let pass.' Cp. Eur. Fragg. Bell. 20 *πάρες.. ὑπερβῶ κρηναῖα νάπη.* δεῖσθαι, the impersonal mode of expression is preferred. Cp. infra l. 1352 *νῦν δ' ἀξιωθεὶς εἶσι.*

l. 572. γῆς, gen. of motion from. Cp. O. T. 152 Πυθῶνος ἔβας.

l. 574. διέρχεται, 'goes on its way,' i. e. leaves this subject. Speech is personified and regarded as wandering on from one subject to another. Cp. Eur. Hipp 77 *μέλισσα λειμῶν' ἠρινὸν διέρχεται.*

l. 578. κρείσσον'. For this sense of the word, cp. Aesch. Cho. 372 *ταῦτα μὲν ὦ παῖ κρείσσονα χρύσου.* 'The advantages to be derived from it are better than a beautiful shape could give.'

l. 580. For the dat. of time, cp. Phil. 715 *δεκέτει χρόνῳ*, ibid. 721 *πλήθει πολλῶν μηνῶν*, with O. T. 198.

l. 581. ἡ σὴ προσφορά, 'thy addition,' i. e. the advantage which you bring.

l. 583. τὰ δ' ἐν μέσῳ, cp. supra ll. 290, 1 *τὰ δὲ | μεταξὺ τούτου.* The accusative is irregular but due to ποιεῖ.

l. 585. 'For the one (*κεῖνα* = *τὰ ἐν μέσῳ*) is conveyed in the other (*ἐνταῦθα* = *ἐν τοῖς τὰ λοίσθ.*).'

l. 586. **ἐν βραχεῖ.** Cp. El. 672 *ἐν βραχεῖ ξυνθεὶς λέγω*, 'the boon you ask is briefly worded.'

l. 587. **ἀγών,** = the struggle necessary to protect the favour when granted.

l. 588. 'Do you mean the contest between your sons, or some conflict in which I am concerned?'

l. 589. **κομίζειν.** The subject is Athens generally. **ἀναγκάζουσι,** for this use of the present to denote a certain future, cp. Aesch. Pr. V. 513 *ἅδε δεσμὰ φυγγάνω*, ib. 525 *δεσμοὺς .. ἐκφυγγάνω.*

l. 590. The reading of this line is doubtful. With **εἰ θέλοντ' ἄν γ',** supply *βούλοιντο κομίζειν*, 'if they intend to fetch you in the event of your being willing to go.' An emendation is *θέλοντάς γ'*, which must be taken after *φεύγειν*.

l. 594. **ἄνευ γνώμης,** 'without deliberate judgment.'

l. 596. **γένους,** 'of your birth,' rather than 'of your race.'

l. 598. 'What is your more than human misery?' For **νοσεῖν** in this sense, cp. O. T. 1061 *ἄλις νοσοῦσ' ἐγώ.* Oedipus was at all times *λατρεύων τοῖς ὑπερτάτοις βροτῶν μόχθοις*, supra l. 105, so that any addition to his misery would be superhuman.

l. 601. Cp. supra l. 407.

l. 602. 'What could induce them to have you brought on the condition that you should live apart?' For **ὥστε** in this sense, cp. supra l. 45. For the middle voice of **πεμψαίατο,** cp. O. T. 434 *σχολῇ γ' ἂν οἴκους τοὺς ἐμοὺς ἐστειλάμην.*

l. 605. **ἀνάγκη,** 'it is their fate.' **πληγῆναι,** 'to be overthrown.'

l. 606. **τἀμὰ κἀκείνων.** For the omission of the article with the second word, cp. El. 991 *καὶ τῷ κλύοντι καὶ λέγοντι σύμμαχος.*

l. 609. **συγχεῖ,** 'obliterates.' Cp. Hdt. 4. 127 *συγχέειν τοὺς πατραΐους τάφους.* **παγκρατής,** = *πάντα κρατῶν*, 'all-subduing time.' Cp. Aj. 675 *ὁ παγκρατὴς ὕπνος.* For the sentiment, cp. Aj. 645 foll.

ll. 612, 13. 'And ever varying is the breath of friend to friend, and city to city.' The metaphor in **πνεῦμα** is tolerably frequent in the tragedians, Aesch. Ag. 1206 *πνέων χάριν*, Cho. 34 *κότον πνέων*, Ant. 922, 30 *ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ | ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.*

l. 613. **βέβηκεν,** 'continues,' almost = *ἔστιν.* For this use of *βέβηκα* to express a definite state or condition, cp. infra l. 1684 *νῶν δ' ὀλεθρία νὺξ ἐπ' ὄμμασιν βέβακε*, Aesch. Ag. 36 *βοῦς ἐπὶ γλώσσῃ μέγας βέβηκε*, also infra l. 1052.

l. 616. **εἰ,** = *καί*, 'although.' Ant. 551 *εἰ γέλωτ' ἐν σοὶ γελῶ.*

l. 617. *τὸ πρὸς σέ* is epexegetic of the impersonal subject of **εὐημερεῖ.**

'It is fair weather in her relation to you.' The metaphor of πνεῦμα is continued in εὐημερεῖ.

l. 618. 'Time in his onward course is the parent of countless nights and days.' For μυρίος, cp. supra l. 397. For the form of the sentence, cp. El. 1364–6.

l. 620. ἐκ σμικροῦ λόγου, 'out of a small occasion.' Cp. El. 415, 16 πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.

l. 623. Cp. Aesch. Eum. 19 Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.

l. 629. πιστόν is a part of the predicate, 'only keeping thine own part faithful,'—or perhaps 'keeping thine own good faith.'

l. 630. ἐφαίνετο, is subjective middle, 'declared himself ready to perform.' Cp. Aj. 1376, 7 τἀπὸ τοῦδ' ἀγγέλλομαι .. εἶναι φίλος.

l. 633. ἡ δορύξενος ἑστία, 'the hearth of warlike friendship,' = defensive alliance. The article is used to denote a general notion.

l. 637. ἔμπαλιν, 'on the contrary.'

l. 638. σέ, = the leader of the Chorus.

l. 640. The apodosis of the second clause passes away into a general apodosis which suits both clauses. τούτων .. κρίναντι χρῆσθαι, 'to make choice between these two alternatives and use the one so chosen.' Cp. O. T. 640 δρᾶσαι .. δυοῖν ἀποκρίναι κακοῖν. With χρῆσθαι supply τῷ ἑτέρῳ.

l. 641. τῇδε, sc. ᾗ ἂν σὺ κρίνῃς. Cp. El. 1301, 2 ὧδ' ὅπως καὶ σοὶ φίλον | καὶ τοὐμὸν ἔσται τῇδ'.

l. 647. ἂν λέγοις, = δοκεῖς λέγειν. τῆς συνουσίας is a genitive of relation.

l. 648. τελοῦντι agrees with σοί, and μοι is a dative of reference. 'If your words abide in you and you make them good to me.' Cp. O. T. 863 εἴ μοι ξυνείη φέροντι μοῖρα τὰν εὔσεπτον ἁγνείαν λόγων, κ. τ. λ.

l. 651. 'You would carry away (cp. l. 6) nothing more (by putting me on my oath) than by my word.'

l. 654. ὅρα με λείπων, 'beware in leaving me.'

l. 659. θυμῷ, 'under the influence of passion.'

l. 660. αὑτοῦ, 'in its own possession.' For the genitive as predicate, cp. O. T. 917 ἀλλ' ἐστὶ τοῦ λέγοντος ἣν φόβους λέγῃ. The usual expression is ἐν ἑαυτῷ γενέσθαι.

l. 661. κείνοις must be repeated with φανήσεται. The primary construction is κείνοις ἐπερρώσθη.

l. 662. τῆς σῆς ἀγωγῆς, gen. of respect. Cp. supra l. 355.

l. 664. ἄνευ τῆς ἐμῆς. Notice the violation of the rule of the 'cretic' ending. To avoid this others read κἄνευγε τῆς ἐμῆς ἐγώ. But cp. supra l. 505 τοὐκεῖθεν ἄλσους, ὦ ξένη, τοῦδ'· ἦν δέ του.

ll. 668 foll. The Greeks seldom indulge in descriptive poetry. But Colonus was the birthplace of Sophocles, and it is also a pathetic touch

in the closing scene of the life of the 'world-wearied' Oedipus, that he should pass away in such a beautiful spot.

l. 668. εὐίππου τᾶσδε χώρας is attributive to τὰ κράτιστα γᾶς ἔπαυλα. Cp. supra l. 45 ἕδρας γῆς τῆσδ'. 'Stranger, thou hast reached the goodliest dwelling-place on earth, in this land of gallant steeds.' The abodes of this land of steeds, to which thou art come, are the goodliest on earth (κράτιστα γᾶς).

l. 670. τὸν ἀργῆτα Κολωνόν. The acc. is in apposition to ἔπαυλα.

l. 672. θαμίζουσα, 'haunting,' cp. Il. 18. 386 πάρος γε μὲν οὔτι θαμίζεις. Perhaps there is an allusion to πυκνόπτεροι, supra l. 17.

l. 673. χλωραῖς ὑπὸ βάσσαις, 'down in the green glades.' For ὑπό with dat. cp. Ant. 336, 7 περιβρυχίοισιν | περῶν ὑπ' οἴδμασιν.

l. 674. ἀνέχουσα, 'remaining constant to.' Cp. Aj. 212 λέχος δουριάλωτον στέρξας ἀνέχει. οἰνῶπ' refers to the purple and shining surface of the ivy leaf.

l. 675. θεοῦ. Probably Dionysus is meant, who is suggested by the ivy, and who presided over woody places.

l. 676. μυριόκαρπον. The epithet has reference to the berries of the ivy, laurel, olive, etc., cp. supra l. 17. Cp. O. T. 83 παγκάρπου δάφνης.

l. 680. The Nymphs of Nysa are meant, who, according to a legend, were the nurses of the infant Bacchus. ἀμφιπολῶν, 'dancing round;' the word expresses the confusion of the Bacchanalian rout,—'so many and so many, and such glee.'

ll. 681 foll. 'And day by day, continually, beneath the dews of heaven, bloom the lovely clusters of the narcissus, crown in olden time of the great goddesses; blooms too the crocus golden-rayed.'

l. 684. The goddesses are Demeter and Persephone.

l. 687. Κηφισοῦ νομάδες ῥεέθρων, 'feeding the streams of Cephisus.'

l. 688. 'But ever, each new day, with quickening power, he brings his stainless waters over the bosom of the earth.' ἐπ' ἤματι, 'on each day,' like κατ' ἦμαρ, cp. Heracl. Frag. ἥλιος νέος ἐφ' ἡμερῇ.

l. 691. στερνούχου χθονός. Cp. Romeo and Juliet, 2. 3, 'And from her womb children of divers kind | We sucking on her natural bosom find.'

l. 692. νιν, 'the region.'

l. 694. The gen. γᾶς Ἀσίας is partitive and to be taken with ἐπακούω. 'And there is (here) a thing the like of which I cannot hear of as belonging to the Asian land, nor springing in the great Dorian island of Pelops, a plant inviolate, self-created,' etc. The epithet 'Dorian,' as applied to Peloponnesus, is, of course, an anachronism. But this would only be felt by a few λόγιοι.

l. 698. ἀχείρωτον perhaps means 'unravaged,' though others take it

=ἀχειρούργητον, or it may contain both meanings, =not violated by the touch of man.

l. 701. παιδοτρόφου, 'child-nourishing.'

l. 702. 'Which no commander, young or old ...' For the omission of the first οὔτε, cp. Phil. 771 ἑκόντα μήτ' ἄκοντα. For γήρᾳ, = 'in the time of old age,' cp. O. T. 172 οὔτε τόκοισιν .. ἀνέχουσι γυναῖκες. There is possibly an allusion in these lines to the invasion of Xerxes.

l. 704. σημαίνων, = 'having command.' Cp. Hom. Il. 16. 172.

l. 705. Μορίου Διός, i. e. Zeus the protector of the sacred olives in the Academy.

l. 707. ματροπόλει τᾷδε, 'this city which has borne me.' The dat. follows on αἶνον ἔχω, to which εἰπεῖν is added in epexegesis.

l. 711. The adjectives agree with αὐτήν = ματρόπολιν, which must be supplied after εἰπεῖν. εὐθάλασσον would not suit αὔχημα.

l. 712. For the position of the words, cp. Aesch. Pr. V. 3 Ἥφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστόλας.

l. 714. ἵπποισι with κτίσας.

ll. 716–19. These lines expand the idea of εὐθάλασσον. Join ἔκπαγλα θρώσκει. παραπτομένα, a syncopated form for παραπετομένα, cp. πτέσθαι in O. T. 17.

l. 718. ἑκατομπόδων. ἕκατον is used merely to give the idea of multitude, cp. ἑκατογκάρανος, ἑκατόγχειρος. The first part of the epithet is most important.

l. 721. σοί, sc. πάρεστι, cp. Phil. 1165, 6 ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοὶ | κῆρα τάνδ' ἀποφεύγειν. φαίνειν is causative, 'make them shine,' i. e. 'show their truth.' Cp. Tr. 239 εὐκταῖα φαίνων.

l. 724. ἡμῖν, cp. supra l. 81 ἦ βέβηκεν ἡμὶν ὁ ξένος;

l. 725. τέρμα τῆς σωτηρίας, 'the safety that is to end my wanderings.'

l. 726. πάρεσται, sc. σωτηρία.

l. 729. ὀμμάτων φόβον are to be taken together, 'fear that shows itself in your eyes,' unless ὀμμάτων be regarded as a genitive of place, or of the part affected, with εἰληφότας.

l. 731. ὄν, i. e. ἐμέ, understood from τῆς ἐμῆς ἐπεισόδου.

l. 734. εἴ τιν' Ἑλλάδος. For the attraction, cp. Aj. 488 εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν.

l. 738. ἥκέ μοι γένει, 'kindred makes it incumbent on me.' ἥκε, = προσῆκε.

l. 739. εἰς πλεῖστον πόλεως, 'more than any one else in the city.' Lit. 'to the greatest amount of all that are in the city.'

l. 742. δικαίως, cp. Aj. 1109, 10 τόνδε .. εἰς ταφὰς ἐγὼ | θήσω δικαίως. τῶν: the article as a demonstrative is generally accompanied in Sophocles by γάρ or δέ. Cp. Tr. 135 τῷ δ' ἐπέρχεται.

l. 743. πλεῖστον .. κάκιστος, cp. Phil. 631, 2 τῆς πλεῖστον ἐχθίστης ἐμοὶ | κλύοιμ' ἐχίδνης.

l. 746. ἐπί, = 'leaning on.' The expression is analogous to ὁρμεῖν, ὥρμεον .. ἐπ' ἀγκυρέων, Hdt. 7. 188.

l. 752. τοὐπιόντος, cp. O. T. 393, 4 τό γ' αἴνιγμ' οὐχὶ τοὐπιόντος ἦν | ἀνδρὸς διειπεῖν.

l. 753. ἆρα, = ἆρ' οὐ, but even more emphatic.

l. 754. ὠνείδισ'. The nom. is ἐγώ. Creon professes to be horror-struck at his own words, which he proceeds to excuse in the following lines.

l. 757. θελήσας, 'consenting.' Cp. O. T. 649 πιθοῦ θελήσας.

l. 759. ἡ δ' οἶκοι, sc. πόλις.

l. 760. σέβοιτ' ἄν. The passive occurs here only. It helps to soften the admonition σκληρὰ μαλθακῶς λέγων. Cp. O. T. 289 θαυμάζεται.

l. 761. φέρων ἄν. The ἄν refers to a suppressed condition, 'if occasion required.'

l. 762. 'A subtle fabrication of a just plea.'

l. 764. ἐν οἷς, = ἐν τούτοις ἐν οἷς. 'In that particular in which,' i. e. in his relation to Thebes and his sons.

l. 768. μεστὸς ἦν θυμούμενος, 'I was sated with my rage.'

l. 770. ἐξεώθεις, 'you were for casting me forth.'

l. 771. τὸ ξυγγενὲς τοῦτ', 'this kinship of which you speak.' For τὸ ξυγγενές, cp. Aesch. Pr. V. 39 τὸ συγγενές τοι δεινόν.

l. 775. τίς αὕτη τέρψις; 'What pleasure is this?' cp. Thuc. 3. 12 τίς οὖν αὕτη ἡ φιλία ἢ ἐλευθερία πιστή; Another reading is τοσαύτη.

l. 776. ὥσπερ .. εἰ, = 'as if for instance.'

l. 780. The emphasis is on ματαίου, 'empty would be the satisfaction you would obtain, would it not?'

ll. 785, 6. 'And that your city may retire from the land of these men without harm.' τῶνδ' must be joined with χθονός. ἀπαλλαχθῇ means 'to be rid of,' and 'to finish a contest with.' Cp. the active use of the word in Ant. 596.

l. 787. Join ἐκεῖ χώρας. Cp. Phil. 899 ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.

l. 790. ἐνθανεῖν μόνον. These words are epexegetic of λαχεῖν τοσοῦτον, not of τοσοῦτον only. Their sole inheritance in the land is death in it. There is no mention of burial: for burial in a fatherland would be a consolation in death rather than otherwise.

ll. 794, 5. ὑπόβλητον, 'suborned,' cp. Aj. 188 ὑποβαλλόμενοι κλέπτουσι μύθους. Notice the play on sound in στόμα and στόμωσιν. στόμωσιν, = 'sharpening.'

l. 797. ταῦτα refers to ἐν δὲ τῷ λέγειν, κ. τ. λ.

l. 799. εἰ τερποίμεθα, 'if we are pleased withal.'

l. 800 foll. 'Do you think that I miss the mark in dealing with your *interests*, rather than you in dealing with your own in this present *conversation?*'

l. 802. **μήτ' ἐμέ .. μήτε τούσδε**, i. e. 'if you fail to convince them as you fail to convince me.'

l. 807. **ἐξ ἅπαντος**, 'in every cause.' Cp. supra l. 761.

l. 809. **ὡς δή**. The words are significant of irony.

l. 810. 'My words are not seasonable in the judgment of one who has so little sense as you.' This is better than 'I do not speak seasonably in speaking to one so void of understanding.'

l. 812. 'Keep watch like a blockading ship, prescribing where I ought to dwell.'

l. 814. **ἤν σ' ἕλω ποτέ**. The sentence is broken off. Creon would imply that if he succeeds in taking him, Oedipus will answer at Thebes for his language in reply to his friends, i. e. Eteocles and his party.

l. 816. **ἄνευ τῶνδε**, i. e. 'without my taking you.'

l. 817. **ἀπειλήσας ἔχεις**. Note once more the auxiliary verb.

l. 820. **οἰμώζειν τάδε**, 'thus to exclaim.' Aesch. Ag. 1074 *τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;*

l. 821. **τήνδε γ'**, sc. **ἕξω**.

l. 825. **οὔθ' ἃ πρόσθεν εἴργασαι**, sc. in taking Ismene.

l. 826. This is addressed to Creon's attendants who suddenly come in sight. For the use of **ἄν** with the optative to give a command, cp. Tr. 731 *σιγᾶν ἂν ἁρμόζοι σε τὸν πλείω λόγον.*

l. 830. Creon, as next of kin, is guardian of the children of the outlaw. Cp. O. T. 1448 *καὶ γὰρ ὀρθῶς τῶν γε σῶν τελεῖς ὕπερ.*

l. 832. For the use of the masc. gender, cp. infra ll. 1016, 17, O. T. 1472 *τοῖν μοι φίλοιν.* It is confined to the plural and dual when speaking of women, though we find *τύχη σωτήρ* in Aesch. and Soph.

l. 836. **εἴργου**, 'hands off.'

l. 840. **χαλᾶν**, 'to leave go.' **σοὶ δ' ἔγωγ'**, sc. **λέγω**. These words are spoken to the attendant who has laid hands on Antigone.

l. 842. **σθένει**, 'by force of arms.' Cp. Eur. Bac. 953, 4 *οὐ σθένει νικητέον | γυναῖκας.*

l. 848. **ἐκ τούτοιν .. σκήπτροιν**, 'with these to lean upon.' For **ἐκ**, = 'by means of,' cp. Phil. 91, 2 *οὐ γὰρ ἐξ ἐνδς ποδὸς | ἡμᾶς τοσούσδε πρὸς βίαν χειρώσεται.*

l. 851. **τύραννος**, 'of royal blood.' Cp. Eur. Med. 257 *τῇ τυράννῳ νύμφῃ*, El. 664. Creon was also regent at Thebes.

l. 852. **τάδε**, = *τὸ παρὸν πρᾶγμα.*

l. 856. **ἐπίσχες αὐτοῦ**. Creon turns to depart when he is checked by the Chorus.

ll. 858, 9. 'Then you will quickly place with my city a still heavier pledge.' In a quarrel **ῥύσιον** is that which is held by one of the parties or a judge till the dispute is determined (cp. Aesch. Ag. 534, 5 δφλών

γὰρ ἁρπαγῆς τε καὶ κλοπῆς δίκην | τοῦ ῥυσίου θ' ἥμαρτε, κ.τ.λ.), so that ῥύσιον θεῖναι = καταβολὰς θεῖναι. πόλει, = ταῖς Θήβαις. Others explain, 'you will impose on your city (Athens) the task of redeeming a greater pledge.' But in Creon's mouth πόλις is always Thebes.

l. 861. ὡς τοῦτο νῦν πεπράξεται, 'knows that this shall certainly be done at once.' Cp. Phil. 812 ὡς οὐ θέμις γ' ἐμούστι σοῦ μολεῖν ἄτερ.

l. 864. μὴ γάρ. Supply a negative. 'Nay, may these goddesses,' etc. ἔτι must not be taken with the negative, but with τῆσδε, 'this one curse,' or with ἄφωνον, 'prevent me from still uttering.'

l. 866. ψιλὸν ὄμμα, 'unprotected eye.' Oedipus refers to his children, who were now to him in the place of eyes. For a similar extension of ὀφθαλμός, cp. O. T. 987 καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι. βίᾳ is to be joined with ἀποσπάσας οἴχεται.

l. 870. κἀμέ, ἐμέ is acc. by attraction to σέ.

l. 875. Notice the order of the words, which is inverted for the sake of emphasis.

l. 880. τοῖς τοι δικαίοις, 'in a just cause:' the dative expresses occasion or circumstance. Cp. supra l. 702 γήρᾳ σημαίνων.

l. 882. The lost words were something like Ζεύς τοι ξυνίστωρ.

l. 885. ἐπεὶ πέραν, κ.τ.λ. 'Since they are passing all bounds.' There is no reason to suppose that the Chorus allude to the passing the boundaries of Attica.

l. 888. ἔσχετε, 'checked me.' Cp. l. 429 οὐκ ἔσχον οὐδ' ἤμυναν.

l. 891. Cp. O. T. 1321–6 ἰώ, φίλοι .. οὐ γάρ με λήθεις, ἀλλὰ γιγνώσκω σαφῶς | καίπερ σκοτεινός, τήν γε σὴν αὐδὴν ὅμως.

l. 894. οἴχεται .. ἀποσπάσας, cp. supra l. 866 and El. 809, 10 ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς | αἵ μοι μόναι παρῆσαν ἐλπίδων ἔτι.

l. 900. ἀπὸ ῥυτῆρος, 'at full speed.' ῥυτήρ which generally means a 'trace,' is here a 'rein.' The preposition is emphatic, 'unchecked by.' δίστομοι .. ὁδοί, 'the two hollow ways,' i.e. each road opens out of a narrow gorge of its own. The two roads are the Eleusinian and the Pythian.

l. 901. συμβάλλουσιν is used absolutely, cp. supra l. 85 ἔκαμψ'.

l. 902. παρελθῶσ', i.e. 'pass the place where the roads meet.'

l. 903. ξένῳ, i.e. Creon.

l. 905. εἰ μὲν δι' ὀργῆς ἧκον, 'if I were mounted to the rage,' cp. Ant. 742 διὰ δίκης ἰών. ἧκον is used of the degree of rage, cp. O. T. 1519 θεοῖς ἔχθιστος ἥκω.

l. 907. 'As he has entered the land with the laws, so with these and nothing else shall he be requited.' αὐτός marks the correspondence of the action of Creon and Theseus.

l. 908. ἄλλοισιν follows the construction of τούτοισι. It is not necessary to supply νόμοις.

l. 910. **ἐναργεῖς**, 'clear to sight.' Cp. Tr. 223 *τάδε σοι βλέπειν πάρεστ' ἐναργῆ*, El. 878 *ἐναργῶς ὥσπερ εἰσορᾷς ἐμέ.*

l. 914. **κραίνουσαν**, used in the Homeric sense of accomplishing, and so='determining.' **ἀφεὶς .. κύρια**, 'casting off the authorities of this land.' Cp. infra l. 1537 *τὰ θεῖ' ἀφείς.*

l. 916. **παρίστασαι βίᾳ**, 'make subject to you by force.' Cp. Hdt. 3. 45 *εἴπερ αὐτοὶ ἱκανοὶ ἦσαν Πολυκράτεα παραστήσασθαι.* Cp. the game **ἑλκυστίνδα.**

l. 917. **κένανδρον**, 'without men,' i. e. 'without valour.'

l. 918. **τῷ μηδενί**, cp. O. T. 1019, Ant. 1322.

l. 923. **φωτῶν ἀθλίων ἱκτήρια**, 'poor suppliant mortals.' The periphrasis is pathetic, cp. El. 758 *μέγιστον σῶμα δειλαίας σποδοῦ.*

l. 924. **οὔκουν.** *οὖν* marks the accordance of the rule which Theseus would have observed with the claim which he advances.

l. 927. **ἄν** must be taken with **εἷλκον** no less than **ἦγον**, and also with **ἠπιστάμην.**

l. 929. **ἀξίαν οὐκ οὖσαν**, sc. *αἰσχύνεσθαι.*

l. 933. **τινά** almost transfers the active verb into the passive voice. The important fact is that the maidens be brought: it is immaterial who brings them.

l. 936.='I mean what I say.'

l. 937. **ἵν' ἥκεις**, cp. supra l. 273 *ἱκόμην ἵν' ἱκόμην.* Creon is bringing shame on his birth and nurture.

l. 940. **ἄβουλον** refers to ll. 913, 14 *δίκαι' ἀσκοῦσαν εἰσελθὼν πόλιν | κἄνευ νόμου κραίνουσαν οὐδέν.*

l. 941. **γιγνώσκων**, 'feeling sure.' Cp. the use of *ἐπίσταμαι* in Hdt. The distinction of subject and object is sometimes lost in Greek.

l. 942. **αὐτούς**, i. e. 'the citizens,' from *πόλιν.* The accusative in place of the more usual dative is due to the desire to intensify the active force of the verb.

l. 946. 'Marriage of a son.' **τέκνων** is not genitive of the object but attributive, defining the *ἀνόσιοι γάμοι.*

l. 948. **ξυνῄδη χθόνιον ὄνθ'**, 'I knew to beestablished in their land.'

l. 950. **τήνδ' ἐχειρούμην ἄγραν**, 'I laid my hand upon this prey.'

l. 955. Macbeth, 3. 2 'Duncan is in his grave; | After life's fitful fever he sleeps well; | Treason has done his worst; nor steel, nor poison, | Malice domestic, foreign levy, nothing, | Can touch him further.'

l. 957. **ἐρημία.** This is a false pretence.

l. 958. **πράξεις** refers to any personal restraint which might be put upon him.

l. 960. Cp. Creon's language, supra l. 800.

l. 962. **συμφοράς**, = *ἄγη*, cp. O. T. 99.

l. 964. θεοῖς γάρ, κ.τ.λ. Cp. Aj. 488 θεοῖς γὰρ οὐδ' ἔδωκέ πω.

l. 967. ἐνθ' ὅτου. 'in retribution for which,' involuntary crimes being regarded as the punishment of crime.

l. 970. χρησμοῖσιν .. παιδῶν. The use of the plur. is poetical and gives generality to the supposition.

l. 974. φανεὶς δύστηνος, 'born to misery.' For this sense of φανείς, cp. infra l. 1225 ἐνεὶ φανῇ.

l. 977. δέω = δεῖ ὤν, cp. ἢ δέον. El. 314. The MSS. have τοῦ γ' ὤν, but it does not seem possible to retain the γ'.

l. 981. εἰς τόδε .. ἀνόσιον στόμα, 'to this height of impiety in speaking.'

l. 982. ἔτικτε, 'she was my mother.'

l. 987. ἄκων ἔγημα, 'married in ignorance.' φθέγγομαί τ' ἄκων, 'speak against my will.'

l. 990. φόνους is attracted into the relative sentence. ἐν φόνοις οἷς.

l. 923. κτείνοι, 'were to attempt to kill.' Cp. O. T. 688 for this use of the present tense. So even the aor. Aj. 1127.

l. 997. ἀσέβην, 'I entered' as if going into a trap.

l. 998. οἷς, 'and to this,' i. e. to this argument of mine in assertion of innocence.

l. 1004. κατῴκηνται καλῶς, 'established with good institutions.' Cp. Plat. Legg. 623 A τὴν εἰς Λακεδαίμονα κατοίκισιν .. ἣν ὑμεῖς ὀρθῶς ἔφατε κατοικεῖσθαι καὶ Κρήτην ὑπ' ἀδελφοῖς νόμοις.

l. 1005. Join ὧδε πολλά.

l. 1008. τὸν ἱκέτην γέροντ' ἐμέ. Cp. O. T. 1153 τὸν γέροντά μ' αἰσίσῃ, Phil. 930.

l. 1011. κατασκήπτω λιταῖς, 'I charge them with prayers.'

l. 1014. δέ opposes the two clauses ὁ ξεῖνος .. αἱ συμφοραί. ἄξιαι δ' is opposed to πανώλεις. The speech shows the vacillation of the Chorus.

l. 1016. οἱ ἐξηρπασμένοι, 'the captured ones,' i. e. 'the maidens and those who are taking them off.'

l. 1018. 'What would you bid me do for the blind man?' ἀμαυρῷ φωτί is Oedipus. There is a sarcasm in the words, as though Creon were astonished at the firmness of Theseus in behalf of the 'eyeless creature.' Others render, 'What do you command (me, who am) a helpless individual, to do.'

l. 1019. πομπὸν δ' ἐμὲ χωρεῖν, 'that I, however, accompany you.' The infinitive depends on the notion 'my will is,' obtained from προστάσσεις.

ll. 1022-4. 'But if men are fleeing with them in their power, we may *spare* our pains, for there are others urging the pursuit, whom to have *escaped out of this* land they shall never glory before the gods.'

l. 1024. χώρας τῆσδε, gen. of motion from. In Boeotia they would be safe.

l. 1026. ἡ τύχη. Fortune is regarded as an instrument of Divine justice. δόλῳ | τῷ μὴ δικαίῳ. The dative is due to the verbal notion in κτήματα.

l. 1029. ὕβριν .. τόλμης. The gen. is descriptive. Theseus will not allow Creon to take any one with him when going to the place where the maidens are.

l. 1031. πιστός is here active, cp. Aesch. Pr. V. 916, 17 *τοῖς πεδαρσίοις κτύποις πιστός.*

l. 1035. 'Do these my words now appear as idle to you as all words of mine must have appeared when you contrived this plot?'

l. 1036. Join μεμπτὸν .. ἐμοί.

l. 1038. χωρῶν ἀπείλει νῦν, 'threaten as you please, but go on.'

l. 1039. πιστωθείς is here used passively, = 'having received a pledge.' Cp. Hom. Od. 21. 218 *πιστώθητόν τ' ἐνὶ θυμῷ.*

l. 1045. δαΐων ἀνδρῶν .. ἐπιστροφαί, i. e. δάϊοι ἄνδρες ἐπιστρεφθέντες: cp. Eur. Alc. 606 *ἀνδρῶν Φεραίων εὐμενὴς παρουσία.*

l. 1048. Πυθίαις. The road past the Pythion—a temple of Apollo in a pass of Mount Poecilum.

l. 1049. λαμπάσιν ἀκταῖς, 'torch-lit cliffs.' The road to Eleusis is meant, and there is an allusion to the torch-lit procession. For the adj. cp. infra l. 1060 *πέτρας νιφάδος.*

l. 1050. πότνιαι, sc. *θεαί.*

l. 1051. It is difficult to decide whether ὧν refers to πότνιαι or to θνατοῖσιν. 'Whose golden key holds fast the tongue of their ministers of the race of Eumolpus;' or, 'On whose tongue hath passed the golden key of the ministering Eumolpidae.' The balance is in favour of the first interpretation, (1) because *θνατοῖσιν* ought to be perfectly general like *βροτοῖς*, and (2) because the reason of *προσπόλων* is more apparent when it is referred to *ὧν*. With κλῆς ἐπὶ γλώσσᾳ βέβηκε, cp. Aesch. Ag. 36, 7 *βοῦς ἐπὶ γλώσσᾳ μέγας | βέβηκε.* It is a figurative expression for an obligatory silence.

l. 1055. διστόλους, 'with double escort.' The word recalls the two bands of Thebans who carried off Ismene and Antigone. ἀδμήτας, 'unsullied by capture.' Cp. infra l. 1147 *ἀκραιφνεῖς τῶν κατηπειλημένων.*

l. 1056. ἀδελφάς. The maidens are spoken of rather than their captors as being more vividly before the mind. Cp. supra l. 1016 *οἱ μὲν ἐξηρπασμένοι φεύγουσιν.*

l. 1057. αὐταρκεῖ .. βοᾷ, 'a rescue sufficient to maintain its own cause;' 'victorious in its own strength.' *βοᾷ* is almost = *βοήθεια*, cp. Aesch. Ag. 1349 *κηρύσσειν βοήν.* ἐμμίξειν must be taken absolutely, 'join in.'

l. 1059. ἤ που, 'or perhaps.' With τὸν ἑῴεσπερον supply χῶρον.

l. 1060. πελῶσι is strictly active, 'they bring near;' i. e. 'they ride up to.' 'Or haply, leaving the pastures of Oea, they draw near the region westward of the snowy rock.'

l. 1065. ἁλώσεται is not impersonal, but a nom. (sc. ὁ πολέμιος), must be supplied from φεύγοντες. προσχώρων, 'of those who dwell round about.' Cp. supra l. 493, and see l. 897.

l. 1066. There is an anachronism in speaking of the youth of Athens as the sons of Theseus. In a similar figure Virgil speaks of the Aeneidae, Aen. I. 565 'Quis genus Aeneadum, quis Trojae nesciat urbem?'

l. 1068. 'The riders are all rushing on, following the head-gear of the horses,' i. e. 'giving their horses the head.' For κατά, cp. κατ' οὖρον, κατὰ πόδα.

l. 1070. ἄμβασις, abstract collective = ἀναβάται, and so followed by οἵ.

l. 1076. τάχ' ἀνδώσειν, 'that they will quickly restore,' i. e. 'the enemy will.' This meaning of ἀναδίδωμι is in accordance with analogy, though an instance exactly parallel has not been found, cp. ἀνακομίζειν, ἀναπέμπειν. Others read ἐνδώσειν. But this requires the reading τᾶν.. τλασᾶν .. εὑρουσᾶν, unless ἐνδίδωμι can be used actively, = 'surrender.'

l. 1079. τι, 'a thing,' i.e. 'the thing we desire.'

l. 1082. 'Would that with swift flight, like a strong bird speeding before a storm, I might from a cloud in heaven light upon this conflict, voyaging thither with mine eye.' αἰθερίας νεφέλας is abl. gen.

l. 1084. θεωρήσασα τοὐμὸν ὄμμα, 'having gone as a spectator with mine eye.' ὄμμα is an accusative of limitation to θεωρός contained in θεωρεῖν, cp. βαίνειν πόδα. The gender of θεωρήσασα is determined by πελειάς. Another reading is ἐωρήσασα.

l. 1087. δαμούχοις, plural for sing. Theseus is meant.

l. 1089. τὸν εὔαγρον.. λόχον, 'the foray for the fair prize.'

l. 1094. 'I long that they come, both of them, to aid,' etc. διπλᾶς ἀρωγάς must be taken with μολεῖν. With the adj. cp. O. T. 163 τρισσοὶ ἀλεξίμοροι.

l. 1098. προσπολουμένας, 'brought hither by attendants.' A remarkable use of the passive.

l. 1100. τίς ἂν θεῶν; i. e. τῶν ἄν τις θεῶν; cp. Aj. 879 τίς ἂν δῆτά μοι .. ἀπύοι;

l. 1105. βαστάσαι, 'to hold in my embrace,' cp. Aesch. Pr. V. 1019 πετραία δ' ἀγκάλη σε βαστάσει. The passive voice in ἐλπισθέν helps condensation; 'their coming was beyond all hope.'

l. 1106. 'The gift is one we long to give.'

l. 1112. πλεῦρον ἀμφιδέξιον must be taken with ἐρείσατε, as forming part of the predicate. 'Support me on either side,' i. e. 'press your sides to me on either hand.'

l. 1113. 'And ye shall give me rest from my hapless wandering which

was lonely till your appearance.' Oedipus is perhaps thinking of the time when he wandered alone, before Antigone came to be his companion. In the concentration of tragedy moments are years.

l. 1119. It is better to take **πρὸς τὸ λιπαρές** with **μηκύνω λόγον** than with **μὴ θαύμαζε**. The expression then becomes adverbial (cp. Aesch. Ag. 130 *πρὸς τὸ βίαιον*), and not = *πρὸς τὸ ἐμὸν λιπαρὲς τοῦ λόγου*. Cp. Thuc. 2. 53 *ταχείας τὰς ἐπαυρέσεις καὶ πρὸς τὸ τερπνὸν ἡξίουν ποιεῖσθαι*.

l. 1120. *τέκν'* is acc. by the construction *πρὸς τὸ σημαινόμενον*, cp. O. T. 31, 32 *σε .. ἐζόμεσθ' ἐφέστιοι*.

l. 1124. **ὡς ἐγὼ θέλω**, 'according to my wish.'

l. 1131. **ψαύσω**, sc. *σε*.

l. 1132. **ᾧ** refers to the nom. of **θελήσαιμ'**, cp. supra, l. 86 *Φοίβῳ τε κἀμοί .. ὅς μοι*, where, as here, the relative pronoun refers to the former of two subjects. 'How could I, born to misery, in whom is abiding the stain of every evil, wish to touch a noble man?' *ἀνδρός* is emphatic.

l. 1134. **σε**, sc. *φιλήσω*.

l. 1135. 'No, nor will I let thee kiss me.' For the ellipse of the infinitive after **ἐάσω**, cp. supra l. 407 *ἀλλ' οὐκ ἐᾷ τοὔμφυλον αἷμά σ', ὦ πάτερ*. With **τοῖς γάρ, κ.τ.λ.**, cp. O. T. 1414, 15 *τἀμὰ γὰρ κακὰ | οὐδεὶς οἷός τε πλὴν ἐμοῦ φέρειν βροτῶν*.

l. 1137. **αὐτόθεν**, 'without approaching nearer.'

l. 1138. **ἡμέρα** is used for *time* generally, cp. Aj. 131, 622.

l. 1141. **τούμοῦ**. Some general word, e. g. *μέρους*, must be supplied.

l. 1145. **ὧν** may be taken with **οὐδέν** as a partitive gen.

l. 1149. **ἃ γε** refers to **ὅπως .. ᾐρέθη**, 'since you will learn the tale.' Cp. O. T. 5.

l. 1150. **λόγος**. The word is attracted into the case of **ὅς**, and so placed outside all construction as it were. For similar attraction, cp. Tr. 283 *τάσδε δ' ἅσπερ εἰσορᾷς*, Eur. Or. 591 *Ἀπόλλων, ὅς, κ.τ.λ.*

l. 1151. **συμβαλοῦ γνώμην**, cp. Plat. Polit. 298 C *γνώμην συμβαλέσθαι*. The phrase is elliptical. 'Unite your judgment with ours;' 'contribute your judgment.'

l. 1153. **ἄνθρωπον**, 'one who is a man.' Cp. O. T. 977 *τί δ' ἂν φοβοῖτ' ἄνθρωπος;*

l. 1158. **προσπεσόντα πως, κ.τ.λ.** 'Has in some unobserved way taken his seat as a suppliant at the altar of Poseidon.' The people had left the sacrifice, ll. 896 foll.

l. 1159. **ὡρμώμην**, 'set forth.' Theseus refers to the occasion when he left the altar to come to the aid of Oedipus, *θᾶσσον ἢ καθ' ἡδονὴν ποδός* (supra l. 890).

l. 1160. **τῷ θακήματι**, 'by his sitting there.'

l. 1162. **οὐκ ὄγκου πλέων**. Cp. infra l. 1341 *βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ*.

l. 1164. 'They say that he asks to come to a conference with thee, and retire safely in regard to his journey hither.' ὁδοῦ is gen. of respect after the adverb. μολόντ' | αἰτεῖν, for the synaphea, cp. O. T. 332, 333 ταῦτ' | ἄλλοσε.

l. 1169. σχὲς οὖπερ εἶ, 'Stay where you are,' i. e. Don't say anything more.

l. 1170. πράγματος ποίου; sc. μὴ δεηθῶ.

l. 1171. ἀκούων τῶνδ', 'when I hear this,' i. e. 'your speech in which you mention Argos.' ὁ προστάτης, 'the suppliant,' a sense only found here, and in l. 1278. It means a suppliant at an altar: one who stands before the God.

l. 1172. 'Whom I am likely to find fault with.' Cp. Thuc. 3. 84 ὅποσα.. δράσειαν.

l. 1174. ἀνδρῶν with ἄλγιστ', cp. supra l. 105 μόχθοις λατρεύων τοῖς ὑπερτάτοις βροτῶν.

l. 1177. 'This voice hath come to be most hateful to his father,' = 'I have come to hate the sound of his voice.' For ἥκει, cp. supra l. 548.

l. 1179. εἰ is probably interrogative, and is further explained by μή, both particles following on σκόπει.

l. 1180. τοῦ θεοῦ with πρόνοι'.

l. 1182. τὸν ἄνδρ' .. τόνδε, 'this man,' i. e. Theseus. ἃ βούλεται is objective after παρασχεῖν.

l. 1185. παρασπάσει. The nom. is Polynices. An acc. of respect must be supplied after the verb, to which ἅ refers as an antecedent.

l. 1187. τά τοι .. μηνύεται. In periods of awakening thought the appeal to generalities (which have now become commonplaces), gives a support and sanction to special assertions. Compare our use of quotations.

l. 1192. ἀλλ' αὐτόν, supply δέχου. The sentence is broken off, to be resumed in a different shape in l. 1201. 'Receive him as we wish.' The conjectures ἀλλ' ἔασον, ἀλλ' ἔα νιν, are not only without authority, but introduce an awkward synizesis.

l. 1194. 'They have this nature (ὀξεῖαν) charmed out of them by the charm of the voice of friends.' Cp. Aesch. Pr. V. 362 ἐξεβροντήθη σθένος.

l. 1200. ἀδέρκτων, an instance of the proleptic use of the adjective. The eyes are not ἄδερκτα till the action of τητώμενος is complete. Cp. supra l. 1089 τὸν εὔαγρον λόχον.

l. 1201. λιπαρεῖν, κ.τ.λ., 'it is unbecoming for those who make a just request to (have to) be importunate,' or, 'it is not well to persevere against a just entreaty.' If the former is right there is a change of subject, and the dative, though in construction with the nearest word, is equivalent to an accusative before the infinitive.

l. 1203. οὐκ ἐπίστασθαι. The οὐκ seems due to the attraction of οὐ (l. 1201), and to the reference to the actual circumstances.

l. 1204. 'Your words overcome me in a reluctant sweetness.' **ἡδονήν** is cognate acc. with **νικᾶτε**.

l. 1207. **τῆς ἐμῆς ψυχῆς**, 'my living person,' = me. Cp. Phil. 54, 5, Ant. 1069.

l. 1211. **τοῦ μετρίου παρείς**. The acc. would be more regular. But cp. Plat. Phaedr. 235 E *παρέντα τοῦ .. ἐγκωμάζειν*. 'Leaving his hold of the moderate portion.'

l. 1212. **ζώειν** is added in explanation to **χρῄζει**. **φυλάσσων**, cp. Il. 16. 30 *χόλον ὃν σὺ φυλάσσεις*, O. T. 382 *φθόνος φυλάσσεται*.

l. 1215. **κατέθεντο**, 'lays down from its store;' *κατέθεντο* is a subjective middle like *παρέχομαι*. 'Length of days contributes much that is akin to sorrow.' Cp. Dem. De Cor. 306 (235).

ll. 1219, 20. **ὅταν .. τοῦ θέλοντος**. Hermann translates, 'Si quis in id, quod in cupiendo nimium est, incidit;' i. e. 'Si quis modum in cupiendo excedit.' But the sense required is rather, 'when one (in living) has passed the bound of desire;' i. e. 'when he has outlived the desire of life.'

l. 1220. **ὁ δ' ἐπίκουρος, κ. τ. λ.** 'There is an ally to close all impartially, death who comes at last.' The article as in El. 601 *ὁ δ' ἄλλος ἔξω*.

l. 1221. **Ἅιδος μοῖρ'**, cp. *θανάτου μοῖρα*, Aesch. Pers. 917. **ἀναπέφηνε**, 'has revealed itself.'

l. 1225. **τὸν ἅπαντα νικᾷ λόγον**, 'is best over all the computation.' *λόγον* is acc. of the sphere of conquest. **ἐπεὶ φανῇ**, sc. *ἄν τις*. Cp. Ant. 1025 *ἐπεὶ δ' ἀμόρτῃ*. For the meaning of **φανῇ**, cp. supra l. 974.

l. 1226. **κεῖθεν ὅθεν**, by attraction for *κεῖσε ὅθεν*. **πολύ** must be taken with **δεύτερον**, 'is next best by far.' **ὡς τάχιστα** with *βῆναι*.

l. 1230. 'When once youth is there with her idle follies;' the words take up **ὡς τάχιστα**. If any one has journeyed into life, it is better for him to return upon his steps in extreme infancy, before he learns *τὸ χαίρειν καὶ τὸ λυπεῖσθαι*, Aj. 555.

l. 1231. **τίς πλάγχθη πολύμοχθος ἔξω** is generally translated, 'What toil-worn man wanders from the way of toil?' supplying *ἀνήρ*. But it is also possible to supply *κάματος* from the next clause, and translate, 'What troublous woe avoids the life?' This prevents the inversion of the subject *ἀνήρ .. κάματος*, which is necessary in the former interpretation. Such an inversion is, however, not impossible, and *ἔξω* may be completed from the preceding words—with *ἄτης* suggested by *ἀφροσύνας*.

l. 1234. **φόνοι, κ. τ. λ.** To these nominatives we must supply a verb *ἔνεισι* from *ἔνι*.

ll. 1235, 6. **ἐπιλέλογχε πύματον**, 'hath gained by lot the last place of all.' **πύματον** agrees with *γῆρας*, but is part of the predicate. Contrast this view of old age with Macbeth 5. 3: 'And that which should

accompany old age | As honour, love, obedience, troops of friends | I may not look to have.' And compare As You Like It, I. 1, 'unregarded age, in corners thrown.'

l. 1241. κλονεῖται. The simile is given in the passive construction and repeated, as it were, in the active κλονέουσιν. Thus attention is drawn not only to the wave-beaten shore, but to the waves which beat it. The same verb (κλονεῖται) serves for both the main and the relative sentence, τλάμων ὅδε (κλονεῖται).. ὥς τις ἀκτὰ .. κλονεῖται, and hence the construction becomes confused.

ll. 1245 foll. These lines are an extension of παντόθεν, and ἀεὶ ξυνοῦσαι.

l. 1248. There is a doubt as to the meaning of ῥιπᾶν. Some compare El. 106 παμφεγγεῖς ἄστραν ῥιπάς, and translate, 'the twinkling fires of night.' Hermann says, 'De ventis, quos noctis maxime auribus percipimus, intelligenda vox ῥιπᾶν.' ''Tis sweet to listen, as the night-winds creep | From leaf to leaf' (Byron). 'The night-winds come and go across the meadow-grass' (Tennyson).

l. 1250. ἀνδρῶν γε μοῦνος. These words are a parenthesis in which Antigone expresses her recognition of Polynices. Cp. supra l. 321 μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κάρα.

l. 1251. ὧδε takes up ὅδε in l. 1249.

ll. 1252, 3. κατείχομεν | γνώμῃ, 'had in our minds.'

l. 1255. ὁρῶν is added with reference to τὰ τοῦδ'.

l. 1258. τῆς. Notice the Homeric use of the article as a relative. This is not uncommon in Sophocles, where a vowel precedes.

l. 1260. ὀμματοστερεῖ. The compound is passive here, not active as ἡλιοστερής, supra l. 313.

l. 1261. ᾄσσεται. Cp. the Homeric expression, ἀμφὶ δὲ χαῖται | ὤμοις ἀΐσσονται, Il. 6. 509, 10.

l. 1263. ἀδελφά. For the metaphorical sense, cp. Ant. 192 ἀδελφὰ τῶνδε κηρύξας ἔχω. The word φορεῖ implies that Oedipus carried a wallet or scrip.

ll. 1265, 6. 'I declare that thy condition proves me to be the basest of men. Ask not others of my guilt.' ἥκειν is used in the same metaphorical sense as in O. T. 1519 ἀλλὰ θεοῖς ἔχθιστος ἥκω, cp. supra l. 1177. The dative (τροφαῖς) gives the reason, cp. supra l. 387.

l. 1270. The meaning is, 'We cannot add to the evils of the past, so great are they (cp. ll. 1265, 6), but we may remedy them in part.'

l. 1273. ἀτιμάσας, cp. supra l. 51, O. T. 789. ἃ is acc. in apposition to the action of the verb.

l. 1277. δυσπρόσοιστον = χαλεπὸν προσφέρεσθαι. ἀπροσήγορον has a reciprocal sense, 'neither addressing another, nor allowing address.'

l. 1278. ἄτιμον, see note on l. 1273.

l. 1282. **ἢ δυσχεράναντ', ἤ, κ. τ. λ.** The participles have a causative sense of 'awakening impatience or pity,' which is perhaps partly due to the active *τέρψαντα* immediately preceding.

l. 1286. **ἔνθεν**, 'from whose altar.' The 'raising up' from a suppliant position at an altar implied protection. Cp. supra ll. 264, 276.

l. 1290. **κυρεῖν**, 'to be made good,' cp. Tr. 291 *νῦν σοὶ τέρψιν ἐμφανὴς κυρεῖ.*

l. 1295. **φύσει**, 'by birth,' cp. Hdt. 7. 134 *φύσει γεγονότες εὖ.*

l. 1298. The connection is, 'I am inclined of myself to consider your Erinnys as the cause of this, and my opinion is confirmed by what I hear from prophets.'

l. 1300. **ταύτῃ**, 'in this way.'

l. 1301. Doric Argos must be distinguished from Pelasgic Argos in Thessaly.

l. 1303. **Ἀπίας**, 'Apis, ut Sicyonii teste Pausania 2. 5, 5, ferebant, rex fuerat Peloponnesi, a quo tota Peloponnesus nomen Apiae terrae recepit.' Hermann. Prof. G. Curtius connects the word with the Latin 'aqua' (cp. *ἵππος*, 'equus,' *πέπτω*, 'coquo,' etc., and Zend *āpem* = 'aquam'), = 'beyond the sea.' Cp. *Μεσσαπία*, Apidanus.

l. 1304. **καὶ τετίμηνται δόρει**, 'and are honoured most in war.' The superlative notion is continued from **πρῶτοι**.

l. 1306. **πανδίκως**. There is no reference to the justice of his cause, but to what is due from him as a prince, and rightful possessor of the throne. Cp. Aj. 479, 80 *ἀλλ' ἢ καλῶς ζῆν, ἢ καλῶς τεθνηκέναι | τὸν εὐγενῆ χρή.*

l. 1310. **ἐμαυτοῦ**, 'for myself.' Cp. Tr. 42 *ὠδῖνας αὐτοῦ.*

l. 1314. **οἰωνῶν ὁδοῖς**, 'in the ways of birds,' i. e. in augury.

ll. 1318, 19. **κατασκαφῇ** is dat. of the manner, **πυρί** of the instrument.

l. 1320. **ὄρνυται**, 'rushes on,' cp. Aesch. S. c. T. 545 *ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην.*

l. 1321. 'Called after the manner of his birth from a mother who was long a virgin (**χρόνῳ** with **πρόσθεν**).' The genitive is governed by **ἐπώνυμος**, to which **λοχευθείς** is added in further explanation.

ll. 1323, 4. **τοῦ κακοῦ | πότμου φυτευθείς**, 'child of evil destiny,' cp. O. T. 1080 *ἐγὼ δ' ἐμαυτὸν παῖδα τῆς τύχης νέμων.*

l. 1326. **ἀντί, κ.τ.λ.**, 'by these thy children and thy life,' i. e. as you love them. Cp. El. 537 *ἀλλ' ἀντ' ἀδελφοῦ.* This use of *ἀντί* is uncommon.

l. 1328. **μῆνιν .. εἰκαθεῖν**, 'to yield in your wrath.' The acc. is almost cognate, or rather in apposition to the cognate idea. Cp. supra l. 1204 *βαρεῖαν ἡδονὴν νικᾶτέ με.*

l. 1331. **ἐκ χρηστηρίων**, sc. *ἀποβαῖνον*, 'issuing from oracles.' **προσθῇ**, supply *ἀλκήν*, or a similar word.

l. 1333. **κρηνῶν .. ὁμογνίων**, 'the wells of which our fathers drank.'

l. 1340. τῇμῇ .. φρενί, 'my purpose,' cp. Ant. 1015 τῆς σῆς ἐκ φρενός, ib. 1063 ὡς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.

l. 1341. ὄγκος has much the same significance as the Latin 'moles.' In tragedy it is used in two senses, (1) trouble, difficulty, (2) pride.

l. 1351. ὀμφῆς. There is a religious association clinging to the word, cp. supra l. 550 κατ' ὀμφὴν σήν.

l. 1352. ἀξιωθείς, 'deemed worthy of a reply.'

l. 1353. τοῦδ' is emphatic, 'of him whom you see before you.'

l. 1356. τὸν αὐτὸς αὐτοῦ. For the emphatic juxtaposition of the words, cp. supra l. 442 οἱ τοῦ πατρὸς τῷ πατρί.

l. 1357. φορεῖν is governed by the notion of causation in ἔθηκας.

l. 1361. ὥσπερ ἂν ζῶ, 'whatever be my life.' Cp. Hom. Od. 17. 586 οὐκ ἄφραν ὁ ξεῖνος ὀΐεται, ὅσπερ ἂν εἴη. Oedipus alludes to Polynices' mention of his τροφαί. Some take ὡς for ἕως, which is doubtful.

l. 1363. ἐκ σέθεν, = ὑπὸ σοῦ.

l. 1371. ὡς αὐτίκ'. As in ὡς ἐτητύμως, ὡς παρ' οὐδέν and similar expressions, the ὡς is pleonastic. 'The God regards thee, not indeed immediately as yet.' οἶδε, Oedipus speaks as if he saw the battalions. The march of Polynices to Thebes delays his doom, and casts an apparent splendour on his life.

l. 1372. οὐ γάρ, κ.τ.λ. 'The town I say. For there is one who shall never call Thebes his city.' Polynices is to die ἄπολις. The correction ἐρείψεις is not necessary. τις is frequently used in threats, e.g. Aj. 1138 τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεταί τινι.

l. 1378. καὶ μὴ 'ξατιμάζητον, κ.τ.λ., 'and may not think it a light matter that ye have been such sons of a blind father.' τυφλοῦ, κ.τ.λ., is condensed for τυφλοῦ πατρὸς φύντες ἐγενέσθην τοιώδε.

l. 1381. κρατοῦσι, sc. the daughters of Oedipus, whose piety and affection condemns the conduct of their brothers.

ll. 1381, 2. Cp. Dem. p. 772. 25 τὴν ἀπαραίτητον καὶ σεμνὴν Δίκην, ἣν ὁ τὰς ἁγιωτάτας ἡμῖν τελετὰς καταδείξας Ὀρφεὺς παρὰ τὸν τοῦ Διὸς θρόνον φησὶ καθημένην πάντα τὰ τῶν ἀνθρώπων ἐφορᾶν.

l. 1385. γῆς ἐμφυλίου, 'the land of thy kin.' Cp. O.T. 1406 αἷμ' ἐμφύλιον.

l. 1387. τὸ κοῖλον Ἄργος, cp. supra l. 378.

l. 1390. ἀποικίσῃ, 'remove thee hence to its land.'

l. 1391. τάσδε δαίμονας, sc. τὰς Ἐρινύας. Ἄρῃ, cp. O.T. 190.

l. 1397. ταῖς παρελθούσαις ὁδοῖς, 'by reason of your journey to Argos and hither.' Cp. supra l. 1265.

l. 1400. The accusative τέλος is in apposition with the action of the verb. 'With what an ending to our enterprise have we set forth from Argos!'

l. 1402. τοιοῦτον, οἷον, κ.τ.λ., is added in further explanation of οἷον *in l. 1400.*

l. 1403. **ἀποστρέψαι πάλιν**, sc. *τὸ στράτευμα*. The construction with *οἷον* is no longer kept in view.

l. 1404. From **ἔξεστι** it is necessary to supply a word like *χρή*, on which **ὄντα ἄναυδον, κ. τ. λ.**, depends. Cp. O. T. 816–18.

l. 1405. **τοῦδ'**, is Oedipus. **ὅδε** when used for the first personal pronoun in Sophocles does not stand alone.

l. 1407. **ἐάν**. If the reading is sound, the **α** in this word is long here. Cp. Arist. Vesp. 228.

l. 1410. From **θέσθε** a verbal notion must be obtained for **κἀν κτερίσμασιν**, = 'honour me with.'

l. 1412. **τοῦδ' ἀνδρός** is genitive of origin with **κομίζετον**, 'obtain from this man.' **οἷς**, = *τούτοις ἅ*. *αὐτῷ* is to be resumed from *τοῦδ' ἀνδρός*.

l. 1413. **τῆς ἐμῆς ὑπουργίας**, gen. of cause.

l. 1416. **στρέψαι** is 1st aor. imper. middle; 'turn thine army.' **γε** gives additional earnestness to the entreaty.

l. 1418. **αὖθις**, 'a second time.' **πάλιν**, 'on the way back to Thebes.'

l. 1423. **τοῦ κασιγνήτου πάρα**. *παρά* with the gen. is an unusual construction to denote the agent in classical Greek, though quite common at a later period. The laughter is more bitter because of the person *from whom* it comes.

l. 1424. **ἐς ὀρθὸν ἐκφέρει**, 'proceed to their fixed end.' For the absolute use of *ἐκφέρει*, cp. Tr. 824 *ὁπότε τελεόμηνος ἐκφέροι . . ἄροτος*.

l. 1426. **χρῄζει**, = 'he speaks his wish.'

l. 1429. **οὐδ'**. The *δέ* is adversative, Polynices arguing against the suggestion of Antigone. 'But we will not tell.'

l. 1433. **ἔσται μέλουσα**, *schema Chalcidicum*. **δύσποτμός τε, κ. τ. λ.** is added in explanation of the predicate, 'inasmuch as it is made ill-starred,' etc.

l. 1435. **εὐοδοίη** supply *τὸν βίον*. 'May Zeus make the way of life prosperous for you (as opposed to me').' Cp. Hdt. 6. 73 *ὡς τῷ* **Κλεομένει εὐωδώθη τὸ ἐς τὸν Δημάρητον πρῆγμα**.

l. 1436. **θανόντ'** may be for *θανόντα*, an accusative to the verbal notion in **τελεῖτέ μοι**, = *ὠφελεῖτε*. With the change of construction, cp. El. 479 *ὕπεστί μοι θράσος ἀδυπνόων κλύουσαν ἀρτίως ὀνειράτων*, Aesch. Pers. 913, 914, Cho. 410. These, however, are all lyrical passages; and *ι* of the dative is certainly omitted in Aesch. Pers. 850 *παῖδ' ἐμῷ*. Perhaps a similar elision should be admitted here, and in El. 456 *ζῶντ' ἐπεμβῆναι ποδί*, Tr. 675 *ἀργῆτ' οἶδς . . πόκῳ*.

l. 1437. **μέθεσθε**. The sisters have been clinging to Polynices.

l. 1443. **εἴ σου στερηθῶ**. For the subj. cp. supra l. 509 *οὐδ' εἰ πονῇ τις*, O. T. 873.

l. 1444. For **φῦναι**, cp. Aj. 646, 7 *ἅπανθ' ὁ . . χρόνος | φύει τ' ἄδηλα*. **σφῷν** goes with **ἀρῶμαι**, but *σφᾶς* must be understood with *ἀντῆσαι*.

l. 1446. πᾶσι is masc. 'For all may see that ye are,' etc.

l. 1447. νεόθεν, 'from a new source,' i. e. from Polynices.

l. 1450. 'Unless it be Fate who is now attaining her end.' The Chorus will not decide whether the curse of Oedipus be uttered in obedience to the will of fate or not. κιγχάνει is used absolutely, τι forming a kind of cognate acc. which helps the absolute use of the word by making it indefinite. This is frequent in hypothetical sentences.

l. 1454. 'Time is ever watching, watching these things; since at one time he brings evil, and again on the day following, lifts up to prosperity;' i. e. Time ensures the performance of the Divine will which is at one time attended with evil to mankind and at another with good. ἕτερα, = κακά, is due to the feeling which avoids express mention of misfortune (euphemism). The text is almost certainly corrupt, and the corruption lies in the word ἐπεί, which is not required, and seems to occupy the place of a participle, opposite in meaning to αὔξων. ἐριπών has been conjectured.

l. 1458. δεῦρο.. πόροι, 'bring in my way.' This use of πόροι is near the Homeric, Il. 6. 228 κτείνειν ὅν γε θεός γε πόρῃ.

l. 1459. τἀξίωμα, 'the intention.'

l. 1461. πέμψαθ', 'send some one,' not 'send for him.'

l. 1462. ἴδε μάλα. The word μάλα emphasizes the repetition, as frequently. Cp. Hdt. 1. 181 καὶ ἕτερος μάλα ἐπὶ τούτῳ.

l. 1464. ἄφατος, 'unutterable,' implying that it stuns or deprives of the power of speech, cp. O. T. 1314 νέφος .. ἐπιπλόμενον ἄφατον. ἄκραν φόβαν is not the 'tips of my hair,' but the 'hair which crowns my head.' 'Fear hath crept even to the roots of my hair.'

l. 1466. ἔπτηξα. The aorist may be used to express the action as past, inasmuch as only a past action can be the subject of reflection; cp. Aj. 693 ἔφριξ' ἔρωτι περιχαρὴς δ' ἀνεπτάμαν, Aesch. Cho. 423 ἔκοψα κομμὸν Ἄριον.

ll. 1469, 70. οὐ γὰρ .. ξυμφορᾶς, 'it never goes forth without some issue of calamity.'

l. 1474. τῷ δὲ τοῦτο συμβαλὼν ἔχεις; 'By what have you conjectured this?'

l. 1479. ἰδού, 'mark,' cp. Aj. 870 ἰδού, δοῦπον αὖ κλύω τινά. With ἀμφίσταται, cp. Hom. Od. 1. 352 ἥτις ἀκουόντεσσι νεωτάτη ἀμφεπέληται, and Phil. 1263 τίς αὖ παρ' ἄντροις θόρυβος ἵσταται βοῆς;

l. 1480. ἕλεως, sc. γενοῦ: cp. O. T. 696.

l. 1481. ἀφεγγές, 'with dark intent.'

l. 1484. If ἐναισίου is masc. the meaning is, 'May I meet with a righteous man, and not suffer with evil company.' Cp. Aesch. S. c. T. 599 ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς | κάκιον οὐδέν, and the Horatian

sentiment, 'Vetabo qui Cereris sacrum,' etc. Or it may be neuter, 'May I in company with others (*σύν*) find a righteous lot.'

l. 1485. **ἀκερδῆ χάριν μετάσχοιμί πως**, 'share in some way in his fruitless recompence.'

l. 1488. 'And wherefore would you desire the sane (reliable) condition to remain firm in your mind?'

l. 1490. **τυγχάνων**, 'when I gained my request,' = *ὅτε ἐτύγχανον ὧν ἐβουλόμην.*

l. 1491. 'Ho! my son, come on thy way (from Athens), or if thou chancest to be consecrating to Poseidon, god of the sea, the altar of sacrifice with hollow surface that crowns the height, come hither!' **ἐπιγύαλος** refers to the hollow in the upper surface of the altar, which received the victim's blood.

l. 1496. **σε** is accusative after **χάριν παρασχεῖν**. The construction of words *πρὸς τὸ σημαινόμενον* is common in Sophocles; cp. supra l. 1436. **παθών**, = *ἀντὶ ἐκείνων ἃ ἔπαθε.*

l. 1500. **κοινός**, = *ὑμῶν τε καὶ* Οἰδίποδος, Schol.

l. 1501. **ἐμφανής** may be used etymologically, 'in it could be distinguished the cry of Oedipus.'

l. 1502. **μή τις Διὸς κεραυνός**; These words are added as if *τίς* in l. 1500 were = *τίς αἰτία ἐστὶ τοῦ ἠχεῖσθαι κτύπον*;

l. 1503. **θεοῦ**. The Greeks referred the changes of weather in a vague manner to divine agency.

l. 1506. 'Has brought thee hither for a happy end.' **θῆκε** is doubtful on account of the omission of the augment. Perhaps *τῆσδ' ἔθηκε.*

l. 1508. **δοπὴ βίου μοι**. The dative depends on the verbal notion in *δοπή*, 'it is my life which is verging to the grave.'

l. 1510. **κεῖσαι**, 'Art thou resting?' i. e. relying.

l. 1512. Cp. supra ll. 94, 5 *σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα | ἢ σεισμόν, ἢ βροντήν τιν', ἢ Διὸς σέλας.* **σημάτων προκειμένων**, 'of the appointed signs;' the omission of the article is poetical.

l. 1514. **αἱ πολλὰ βρονταί**, sc. *δηλοῦσιν τάδε.* **πολλά** must be regarded as an adverb attached to the substantive **βρονταί**. Cp. Phil. 151 *ἐπὶ σῷ μάλιστα καιρῷ*, Tr. 338 *πάντ' ἐπιστήμην.*

l. 1515. **στράψαντα**. This word does not occur elsewhere in classical Greek. It must be taken in construction with the genitive, 'flashing from the hand.'

l. 1519. **κείσεται**, 'shall remain in store.' Cp. O. T. *χὴ χάρις προσκείσεται.*

l. 1525. **γειτονῶν**, 'neighbouring.' Others read *γειτόνων*, the gen. pl. depending on *δορός*, but this is unnecessary with *ἐπακτοῦ.*

l. 1526. **μηδέ**, cp. infra l. 1641 *μηδ' ἃ μὴ θέμις λεύσσειν δικαιοῦν.* **ἃ μή**, = 'whose nature forbids.' For *κινεῖν*, cp. supra l. 624 *τἀκίνητ' ἔπη.*

l. 1530. σῶζε, 'remember them and keep them safe from others.' Cp. Aesch. Pr. V. 524, 5 *τόνδε γὰρ σώζων ἐγὼ | δεσμοὺς ἀεικεῖς καὶ δύας ἐκφυγγάνω.*

l. 1531. τῷ προφερτάτῳ, 'the foremost man,' i. e. 'the successor.' The word is general and applies equally to elected magistrates, and to the heirs of royal blood.

l. 1532. ἀεί is almost = 'in turn,' 'in continuation.' The word 'holds a glass which shows us many more.'

l. 1534. ἀπ' ἀνδρῶν. The preposition ἀπό is used instead of ὑπό, owing to the privative notion in ἀδῆον. The enemies would be kept off as well as their ravages.

l. 1535. κἂν εὖ τις οἰκῇ. These words are probably to be regarded as supplying the object to καθύβρισαν, 'a city, no matter where, may lightly insult even one who dwells circumspectly.' Others take καθύβρισαν as = ἐξύβρισαν. Hermann, 'pleraeque civitates, etiam si quis eas bene regat, proclives sunt ad temeritatem.' In this case κατά must mean 'against the rule,' but cp. Ant. 1080 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις, for the fear of 'foreign levy,' which is more apposite here than that of insurrection, as being more complimentary to Athens.

ll. 1536 foll. These lines have reference to Thebes, which city will invade Attica to her own harm, owing to the impious conduct of the brothers.

l. 1539. 'In such matters we are teaching one who knows.'

l. 1541. ἐντρεπώμεθα is difficult. It may mean 'regard the thunder,' or 'pay regard to one another;' or generally, 'to anything but the act before us.' It is possible that ἐκτρεπώμεθα may be the true reading, 'let us not be turned out of the way.'

l. 1543. ὥσπερ σφὼ πατρί, sc. 'appeared as guides.' The word καινός is not to be repeated.

l. 1548. ἥ τε νερτέρα θεός, = Persephone.

l. 1549. With this address to the sunlight, cp. O. T. 1183 ὦ φῶς, τελευταῖόν σε προσβλέψαιμι νῦν, Aj. 856 foll., Ant. 809. Oedipus refers in a kind of dim memory to the past; cp. Helen's expression in Il. 3. 180 δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.

l. 1551. τὸν τελευταῖον βίον. These words are applicable to Oedipus, who passes into another life, without being seen to die; 'his hereafter.' The continuation of conscious existence in the other world is assumed by Sophocles. Cp. Ant. 897 foll.

l. 1554. κάπ' εὐπραξίᾳ, 'take advantage of your good fortune to remember me.'

l. 1556. τὰν ἀφανῆ θεόν, = Persephone.

l. 1561. ἐπιπόνῳ μήτ' ἐπὶ βαρυαχεῖ. For the omission of the first μήτε, cp. Aesch. Ag. 532, 3 Πάρις γάρ, οὔτε συντελὴς πόλις | ἐπεύχεται τὸ

δρᾶμα τοῦ πάθους πλέον. βαρυαχεῖ is probably for βαρυηχεῖ. The Chorus had seen and heard enough to make them dread some confusion of the elements at the death of Oedipus. Cp. infra ll. 1658 foll.

l. 1562. κατανύσαι, 'make his way to,' with πλάκα.

ll. 1565 foll., i. e. πολλὰ μὲν ἂν πήματα μάταν ἱκνοῖτο, ὅμως δὲ κἂν αὔξοι σε δαίμων δίκαιος ὤν. The Chorus echo Ismene's words, supra l. 394. νῦν γὰρ θεοί σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν. μάταν is perhaps 'without just cause;' ἱκνουμένων has the sense of the imperfect, 'have been coming.'

l. 1568. ὦ χθόνιαι θεαί. The Erinnyes are probably meant. σῶμα.. θηρός, 'and thou huge unconquered beast.'

l. 1569. ὃν φασί is repeated in λόγος αἰὲν ἀνέχει: 'of whom they say that thou hast thy lair in the polished gateway, and thou art ever rumoured to be snarling from thy den, a watcher unsubdued at the threshold of Hades.' ἀνέχει, 'will not let drop the belief that.'

l. 1574. ὦ γᾶς παῖ καὶ Ταρτάρου. In all probability Death is meant. The number of gods specially invoked in the choruses of Sophocles is remarkable, and stands in sharp contrast to the vague use of θεός and δαίμων in the senarii.

l. 1575. ἐν καθαρῷ βῆναι. An oxymoron, cp. Aj. 640 ἐκτὸς ὁμιλεῖ: 'to come in a clear space for the stranger,' i. e. to retire before him. Cp. such expressions as πόρρωθεν ἀσπάζεσθαι.

l. 1579. ξυντομωτάτως. This word contains the predicate, 'I should best succeed in brevity by speaking of Oedipus as dead.' This formation of the adverb from the superlative is remarkable.

l. 1581. The clause is extended in the desire to mark the antithesis between μῦθος and ἔργον. ἃ δ' ἦν τὰ πραχθέντ' follows on φράσαι.

l. 1582. With τἄργ' supply βραχέα.

l. 1584. τὸν ἀεί. The most probable interpretation of these words is that which separates them from βίοτον and supplies χρόνον, so that the expression is = ἐς τὸν ἀεὶ χρόνον, cp. infra l. 1701 ὦ τὸν ἀεὶ κατὰ γᾶς σκότον εἱμένος, El. 1075, Tr. 80.

l. 1585. τύχῃ, sc. βίοτον λέλοιπε.

l. 1586. κἀποθαυμάσαι: καί belongs to the whole sentence, and calls attention to the manner of the death of Oedipus.

l. 1588. ὑφηγητῆρος, sc. ὄντος.

l. 1590. τὸν καταρράκτην ὁδόν, 'the precipitous threshold, rooted in earth with foundations of brass.' What is meant is probably the entrance into a deep cleft in the native rock. The χαλκᾶ βάθρα (cp. χαλκόπους), are not a literal staircase, but recal the σιδηρεῖαί τε πύλαι καὶ χαλκέος οὐδός of Homer.

l. 1593. κρατῆρος. Probably a stone bowl is meant, placed at the entrance to one of the cavities in the rock.

l. 1596. 'Midway from which and the Thorician rock, and the hollow pear-tree, and the sarcophagus of stone, he fixed himself, and sat down.' Four points of departure are mentioned in order to mark the place exactly.

l. 1600. **προσόψιον**, 'full in view.'

l. 1601. **ἐπιστολάς**, abstract for concrete. 'These commands,' = 'the things thus commanded.' Cp. Aesch. Pr. V. 3.

l. 1603. **ᾗ νομίζεται**, 'as is customary,' i. e. in prospect of death. Cp. Eur. Alc. 158 foll.

l. 1604. **δρῶντος**. An instance of the abstract use of the active participle, cp. supra l. 1220 *τοῦ θέλοντος*. 'When he was satisfied with all his commands being in operation.' The expression is proleptic.

l. 1606. **κτύπησε**. Notice the frequent omission of the augment in this speech. **Ζεὺς χθόνιος**, cp. Hom. Il. 9. 457 *Ζεύς τε καταχθόνιος καὶ ἐπαινὴ Περσεφόνεια.*

l. 1608. **οὐδ' ἀνίεσαν**, 'and ceased not from.'

l. 1611. 'Folding his arms about them,' cp. El. 1226.

l. 1614. **τροφήν** seems here to be active in meaning, = 'nursing.' Cp. El. 1143–5 *οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς | ἀναφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ | πόνῳ γλυκεῖ παρέσχον.*

l. 1622. **ὠρώρει βοή**. The language is Homeric. Il. 18. 498 *ἔνθα δὲ νεῖκος | ὠρώρει.*

l. 1624. **θώϋξεν**. Notice the omission of the augment with a consonant immediately preceding, so that there is no possibility of elision.

l. 1625. With **φόβῳ δείσαντας**, cp. Tr. 175, 6 *ἐκπηδᾶν ἐμὲ | φόβῳ .. ταρβοῦσαν.*

ll. 1627 foll. Cp. Eur. Alc. 253 *Χάραν μ' ἤδη καλεῖ· τί μέλλεις; ἐπείγου, σὺ κατείργεις τάδε.*

l. 1632. **πίστιν ἀρχαίαν**, 'time-honoured pledge;' perhaps no more is meant than the right hand, which has at all times been 'a pledge.' Hermann, quoting Aesch. Ag. 578, explains 'quae firma maneat olim antiqua futura.'

l. 1633. **ὑμεῖς τε, παῖδες, τῷδε**. These words are **διὰ μέσου**, and do not affect the remainder of the speech, which is addressed to Theseus only.

l. 1636. **οἴκτου**, 'without any weak expression of grief.' Aesch. S. c. T. 51 *οἴκτος δ' οὔτις ἦν διὰ στόμα.*

l. 1642. **μηδὲ φωνούντων κλύειν**, sc. *ἃ μὴ θέμις ἐστὶ κλύειν.* For **μή**, cp. Ant. 546, 7 *μηδ' ἃ μὴ 'θιγες | ποιοῦ σεαυτῆς*, O. T. 289, supra l. 1526.

l. 1646. **ἀστακτί**. The *ι* is long here; in supra l. 1251 it is short. The word is = *ἀστακτὶ λείβοντες δάκρυα.*

l. 1648. **στραφέντες**, 'returning towards the spot.' **ἐξαπείδομεν**, 'we saw as from a distance.'

l. 1649. **τὸν ἄνδρα.** The sentence is an anacoluthon. The confusion of grammar indicates the crowded impressions in the mind of the messenger. He bethinks himself to explain that the man he saw was no longer Oedipus, who had suddenly vanished.

l. 1653. **βαιόν,** 'in a little time,' cp. Tr. 335; so of place in Phil. 20 *βαιὸν .. ἔνερθεν.*

l. 1655. Olympus in Sophocles has almost lost the association of place, and become an unseen heaven.

l. 1661. **ἢ τὸ νερτέρων, κ.τ.λ.** Literally, 'or the painless pedestal of earth, where the dead are, opening kindly.' **ἀλύπητον** is to be taken intransitively, as an attribute, cp. supra l. 955 *θανόντων οὐδὲν ἄλγος ἅπτεται.*

l. 1663. **σὺν νόσοις ἀλγεινός,** 'giving pain in disease.' For *σύν*, cp. O. T. 17 *οἱ δὲ σὺν γήρᾳ βαρεῖς.*

l. 1666. **οὐκ ἂν παρείμην,** 'I would not care to gain the consent of.' Cp. Plat. Legg. 742 B *παρέμενος τοὺς ἄρχοντας*, and Aj. 1039 *κεῖνός τ' ἐκεῖνα στεργέτω κἀγὼ τάδε.*

l. 1671. **οὐ τὸ μέν, ἄλλο δὲ μή,** i. e, 'in every point.' Cp. Aesch. Pers. 802 *συμβαίνει γὰρ οὐ τὰ μέν, τὰ δ' οὔ.*

l. 1673. **ᾧτινι,** 'for whom,' i. e. Oedipus. This form (=*ὅτῳ*) is rare.

ll. 1675, 6. 'In the last scene we shall tell of sights and sufferings beyond the reach of thought.' For **παροίσομεν**, cp. Hdt. 9. 26 *καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα.*

l. 1677. **ἔξεστιν μὲν εἰκάσαι, φίλοι.** Antigone shrinks from saying that her father is gone, and leaves it to the Chorus to guess.

l. 1678. i. e. **ὡς μάλιστ' ἂν λάβοις τὸ βῆναι, εἰ πόθῳ λάβοις,** 'as you would above all choose your departure, if you could choose by desire.'

l. 1682. **φερόμεναι,** 'sweeping him away.'

l. 1684. **βέβακε,** cp. supra l. 1052.

l. 1685. **ἀπίαν,** 'distant.' Cp. supra l. 1303. In Homer the *α* is short, Od. 7. 25 *τηλόθεν ἐξ ἀπίης γαίης.*

l. 1690. **πατρὶ ξυνθανεῖν γεραίῳ,** 'so as to lie in death with my aged father.'

l. 1693. 'Be not too much incensed at that which brings a blessing from heaven; ye are in no evil way.' The acc. **τὸ φέρον** is in construction *πρὸς τὸ σημαινόμενον* with **φλέγεσθον**. Notice the form of the dual in *ἔβητον*, cp. l. 1746 *ἐλάχετον*: in O. T. 1511 we find *εἰ μὲν εἰχέτην*, which form is probably due to the metre.

l. 1697. 'If this is well, there is such a thing as longing for what is not well.' For *ἦν*, cp. supra l. 117 *τίς ἄρ' ἦν;*

l. 1698. **τὸ φίλον,** 'the dear,' i. e. 'dear in the abstract.' 'What was by no means the true dear, was dear.' Cp. Simon. 37. 13 (Bergk.) *εἰ δέ τοι δεινὸν τό γε δεινὸν ἦν.* **τόν,** 'him.' Homeric use of the article.

l. 1701. τὸν ἀεί, cp. supra l. 1584 'clad for ever in the darkness of the earth beneath.'

l. 1702. γέρων. The soul in Hades was supposed to have the characteristics of the body at the time of death, cp. O. T. 1371. Hence Antigone thinks of her father as still requiring tendance. For a parallel from modern poetry, cp. King John, 3. 4 'But now shall canker-sorrow eat my bud | And chase the native beauty from his cheek, | And he will look as hollow as a ghost, | As dim and meagre as an ague's fit, | And so he'll die; and rising so again | When I shall meet him in the court of heaven | I shall not know him; therefore never, never | Shall I behold my pretty Arthur more.' It may also be said to be a touch of nature that the imagination of the survivor clings to the immediate past.

l. 1707. εὐσκίαστον, cp. supra l. 406.

l. 1713. 'Would that thou hadst not desired to die in a strange land, but hadst died alone as thou wert (ὧδε) with me.' On the construction, cp. supra ll. 540, 1. The use of μή to express a wish is softened by the resemblance of ἔχρῃζες to ἐχρῆν σε, as in the former passage by that of ἐπωφέλησας to ὤφελες.

l. 1720. ἔλυσεν τὸ τέλος βίου, = ἔλυσε καὶ ἐτελεύτησε τὸν βίον.

l. 1730. μῶν οὐχ ὁρᾷς; sc. ἀθέμιτον εἶναι, to which the further reason is added that no one knows the place of his burial.

l. 1734. ποῖ, sc. ἐλθοῦσα, cp. supra l. 335 ποῖ νεανίαι πονεῖν;

ll. 1739 foll. 'And already it escaped,' 'What?' 'Your fortune escaped calamity.' 'I know.' 'What further have you in your thoughts?'

l. 1745. i. e. 'it was then beyond my strength but now it quite overwhelms me.'

l. 1751. ἐν οἷς γὰρ .. χρή. 'It is wrong to make lamentation in the case of those together with whom the favour of the gods below is laid up in store.' οἷς is probably masculine. ξυνός for κοινός occurs also in Aj. 180. The neuter pl. must be taken adverbially with ἀπόκειται. Cp. Aj. 577 κοίν' ἐμοὶ τεθάψεται, Ant. 546.

l. 1755. τίνος .. χρείας ἀνύσαι; The gen. depends on the notion of supplication in προσπίτνομεν: 'For what boon that ye may obtain it?'

l. 1762. i. e. 'that no mortal voice should sound over the holy receptacle which is his.'

l. 1764. καλῶς with πράσσοντα, 'carefully performing this.'

l. 1770. ὠγυγίους, 'ancient,' 'time-honoured.' The etymology of the word is not known. It occurs first in the name of Calypso's island.

l. 1772. τοῖσιν ὁμαίμοις, dat. of reference.

l. 1774. πρόσφορα, 'helpful;' πρὸς χάριν, 'pleasing.'

l. 1779. 'For these things surely have found their appointed end.'

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